

EDITOR'S FOREWORD

IN this issue we spend a good deal of time upon the subject of Money. Ordinarily this is not so. Missionary journalism, like missionary education, is expected to be busy primarily with other things. Money is but a means of expression to the educator and the editor. It is not a goal in itself. *The Missionary Herald* seeks first the mind of man, not his purse.

Yet we would rightly be condemned as mere theorists if we did not ask men at times to give and to give freely and continuously. Gold has an important place in the economy of God.

So we "talk money" in this September number, trusting that in some practical way we can help along the righteous movement for a Congregational Benevolence Budget of at least five million dollars a year. We do so all the more heartily because we know and feel the need of funds which the Boards face.

Readers of these pages will not fail, we trust, to feel the scope of the great work which devoted men and women have made possible through their gifts. We hope, too, that many—even those who only glance through these pages—will feel moved to enter into the great Heritage.

With this in view, study what Mr. Benevolence has done, what Dr. Huget writes, and what our Apportionment secretary, Mr. Beard, says. There are plenty of figures, also, for those who like such.

The rest of the *Herald* is given over to the articles, letters, and news notes that have become such welcome reading to the friends of the work—telling the story of that which never would have been done without the gifts which hundreds and thousands of His disciples in our churches have been glad to make.

Dr. Barton's fifth and final article in his series on Turkey deserves special thought at this juncture, even though the Apportionment Budget for 1924 does not call for the general rehabilitation of the Turkey institutions. Turkey looms large as a problem which the churches and the foreign Boards must some day grapple with in earnest.

Our cover presents Fuji-San, Japan's peerless mountain. It ever reminds us of "Ancient of Days," clothed in purple, sitting among the peoples of the East. Beauty, stability, majesty, are His attributes. As He is, so shall His Church be!

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman,*
Mission Studies, and Monthly Bulletin

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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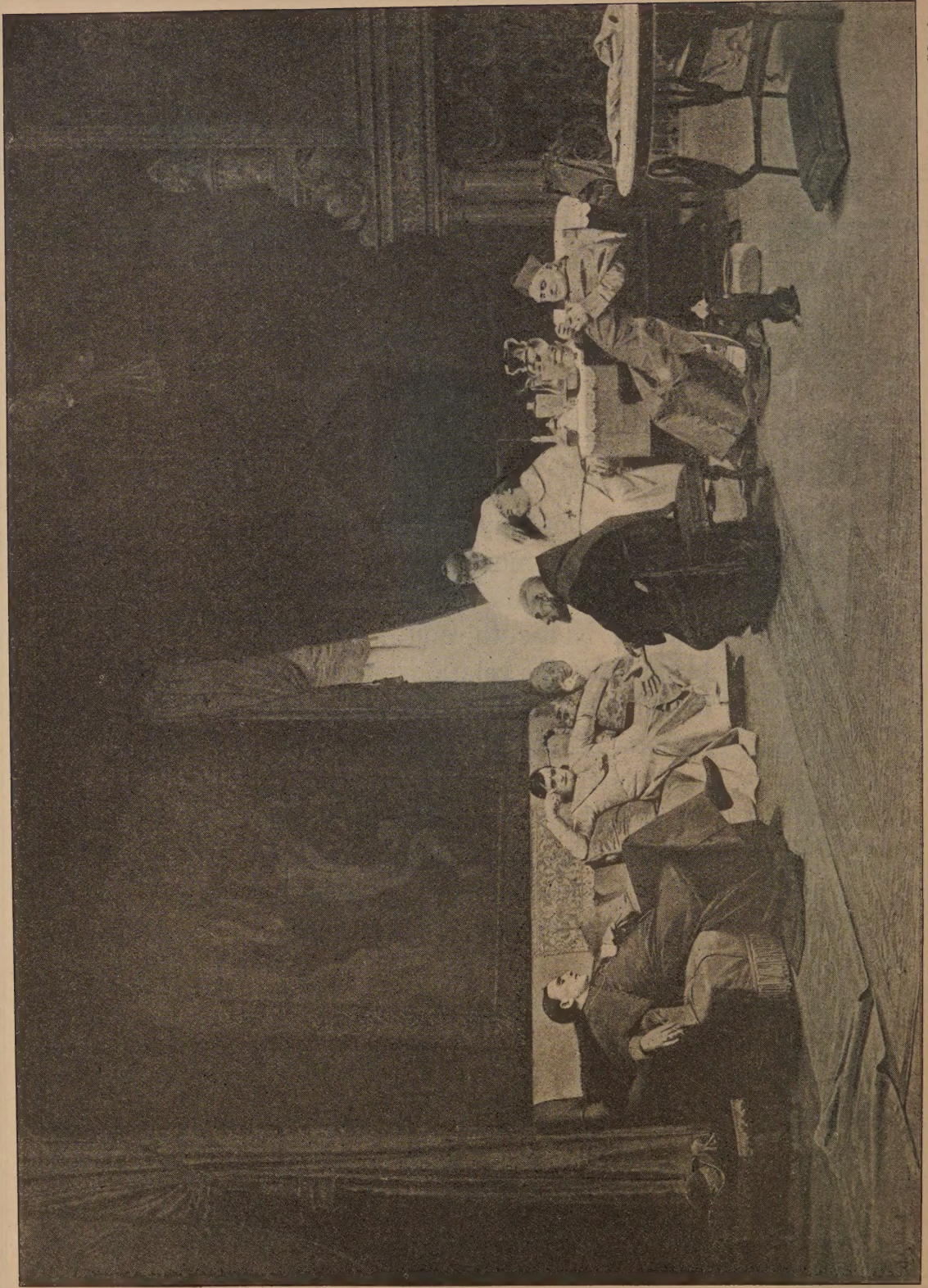
ALICE M. KYLE
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W. B. M. I.

ELISABETH S. BENTON
W. B. M. P.

“I tell you, my countrymen, the world needs more of the Christ: the world needs the spirit of the Man of Nazareth, and if we could bring into the relationships of humanity among ourselves and among nations of the world the brotherhood that was taught by the Christ, we would have a restored world; we would have little or none of war and we would have a new hope for humanity throughout the earth.”

WARREN G. HARDING



By Yihert

The Story of the Missionary

Photo by Gramstorff Brothers

PAGING MR. BENEVOLENCE

ON the opposite page is a powerful, though pathetic, contrast between a real apostle and some worldly Churchmen. The missionary just back from his field gives evidence of having suffered for his Lord. The coarse, plain, well-worn garb, the spare frame, the scars—these and more suggest comparative poverty, long vigils, perhaps hunger, certainly persecution.

But the eyes as well as the posture bespeak the man. He is dead in earnest. He has a story, and now is his chance to tell it. He may never have another like it. He has caught one cardinal at least and holds him fast, forcing upon him such a tale of suffering as shall win his superior's support.

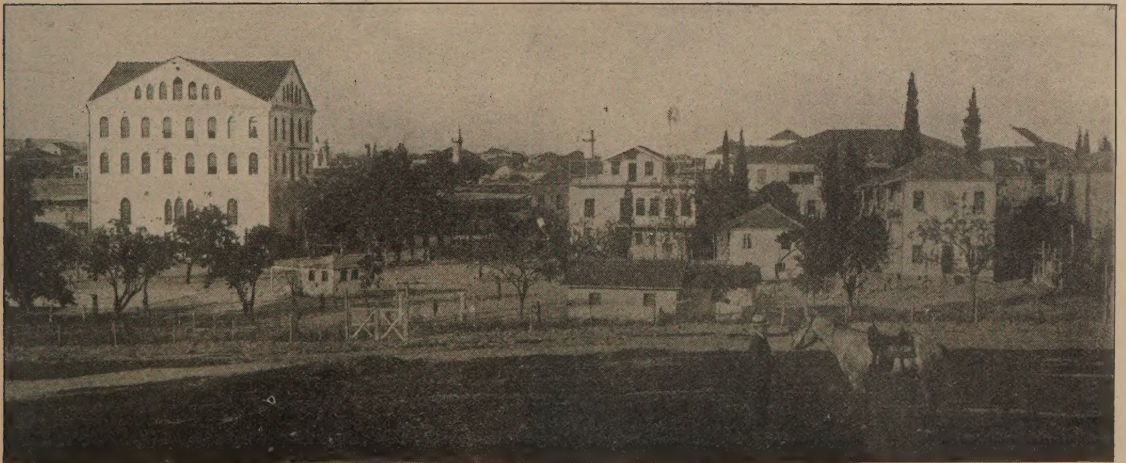
The Churchmen, however, seem to have little in common with the zealot. Busy with pastime and pleasure they probably smile at their comrade who has to "listen to the stuff" they tired of long ago and never understood anyway. What have they to do with foreign missionary work? It may be fine for the other fellow who can succeed in nothing else, but what is it to them! Moreover, this is not the hour for serious talk. It is their time off, and play they must.

We wonder if the artist intended to have us believe that the hearts of these Churchmen are in their stomachs. Surely, in contrast with the humble man of God before them their luxuries seem to mean more to them than their Lord. Is it not true that whatever may be said of them these "men of God" show a lack of interest in missions. The crucifixion scene on the wall accentuates the contrast.

This painting is true to life. The proportion of one missionary enthusiast to several uninterested, if not antagonistic, members of the Church favors the latter, if anything. The great mass of Christians in America carry no responsibility whatsoever for Christ's work outside their own spheres. In fact many are bored to death by missionary speakers, while others will go off to the movies rather than listen to the "stuff." There is even open opposition on the part of many to any movement that means men and money for foreign missions. The picture is not overdrawn.

We do not wish to minimize the danger that our churches face because of this indifference and disloyalty. But *why not dwell upon the many members of the Church of Christ who today are listening eagerly to the missionary's story and are responding readily for the call?* Such are growing in number every year. They are thoroughbred missionaries themselves, even though they never have seen the fields abroad. With as direct a call to service and in as earnest a spirit as the missionary himself experiences they give themselves and their means to the work.

It is the work of such men and women of benevolence that we mean to emphasize in the ten pages that follow. Half the story cannot be told. We can only mention the lines in general along which these devoted Christians have worked, and are working today. The pictures themselves are not adequate to the task. They are chosen more or less at random, and at best can but suggest.

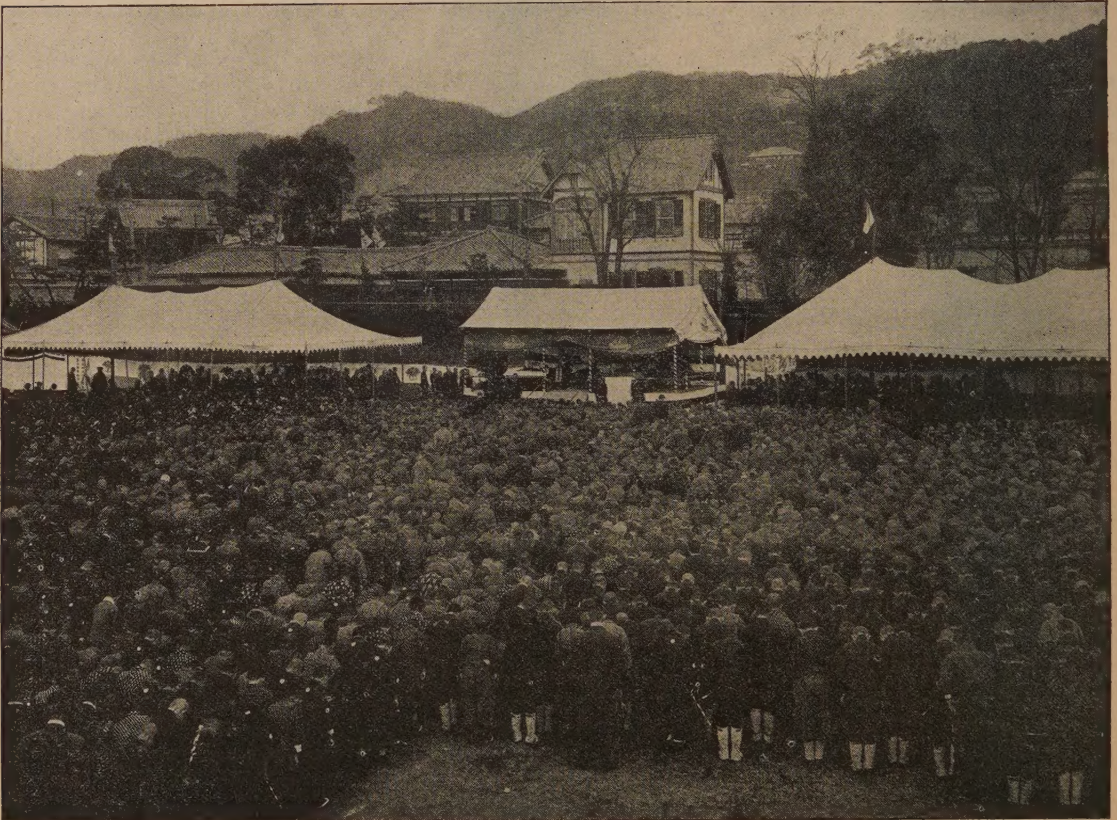


St. Paul's College, Tarsus, ready to help in educating the people of Turkey. Built up by gifts of Churchmen who listened to the story of a "Modern Paul," Dr. Thomas Christie.

HE HAS SPREAD ABROAD THE GOOD TIDINGS



*A gospel tent in the Hokkaido,
Japan*



Japanese at an open-air meeting in Kobe

THROUGH PREACHING



"We must make the voice of Jesus the deep undertone of human life."

COUNTLESS thousands, possibly millions, have heard for the first time through these devoted givers in our churches the great facts of God's love and of the saving power of Christ. Touring from city to city with the message by the missionaries—meetings held in the villages by the native evangelists, readings by the Bible-women in village and home, regular church services in twenty different sections of the world, and among as many different races, Sunday schools attended by thousands of scholars each week—these and more have been made possible by American Congregationalists

who have cared to use the American Board and the Woman's Boards for evangelistic purposes.

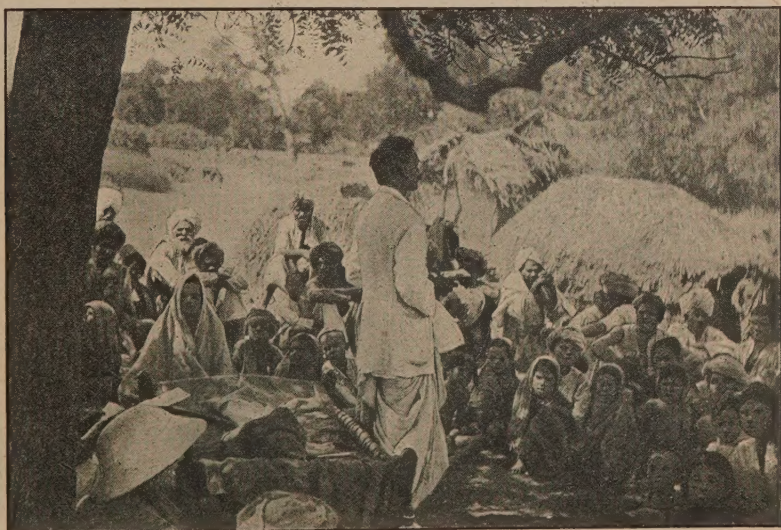
One man we know prefers this form of investment to all others. He literally loves to think that the sun never sets upon his evangelists. He gives over two-thirds of his income to the telling of the Old, Old Story in new fields. He is trying now to induce other men to adopt his method of enjoying life.

The Boards need \$75,000 additional for General Work funds which make possible, as nothing else can, the preaching of the Gospel to the masses who have never heard of the Saviour.

"God is Love."

"For God so loved the world that He gave His only begotten Son."

"Come unto Me all ye that labor and are heavy laden, and I will give you rest."



HE HELPS MOLD YOUNG MINDS AND LIVES

A string of Chinese jewels. Foo-chow Kindergarten. Worth working for?



In the library at Yen-ching College, affiliated with Peking University. The material looks promising.

THROUGH TEACHING



A Training Conference at Ahmednagar, India

ONE Christian woman of our acquaintance prefers to give her money almost entirely to education. She believes that this is the soundest method of evangelism. It inspires her to think of helping bring a child into the kindergarten, carry that young life through the Christian school and college, and give the prospective leader a university course under Christian auspices. She believes that in this way character is formed for Christ. Several thousands of dollars every year goes from her treasury to one particular institution abroad.

Nor is this woman of vision alone in placing the Christian school first in benevolence. More perhaps give to the American Board and Woman's Boards for educational purposes than for any other form of missionary service.

Teachers must be found and trained—and supported—if the lands abroad are to be Christianized. The demand for American experts is tremendous. Kindergarteners, grade teachers, instructors not only in philosophy and theology but also, and more, in science, literature and history—it is wonderful, this call for educators of Christian character and spirit.



First year students, Girls Dept., Doshisha University. Alpheus Hardy, J. N. Harris, D. Willis James. These and others are names to conjure with here. Not a few in California, through the W. B. M. P., assist in this work for the future mothers and teachers of Japan.

HE HAS SAVED A MULTITUDE OF LIVES



Dr. Ruth Parmelee of Turkey with an armful of Greeks, Jews and Armenians. A certain Christian woman has supported this "angel of mercy" for years.



"He giveth sight to the blind."



Vaccination Day at Lintsing Hospital. God bless the American friends who made this possible.

THROUGH HEALING

*"God bless Nursie!"*

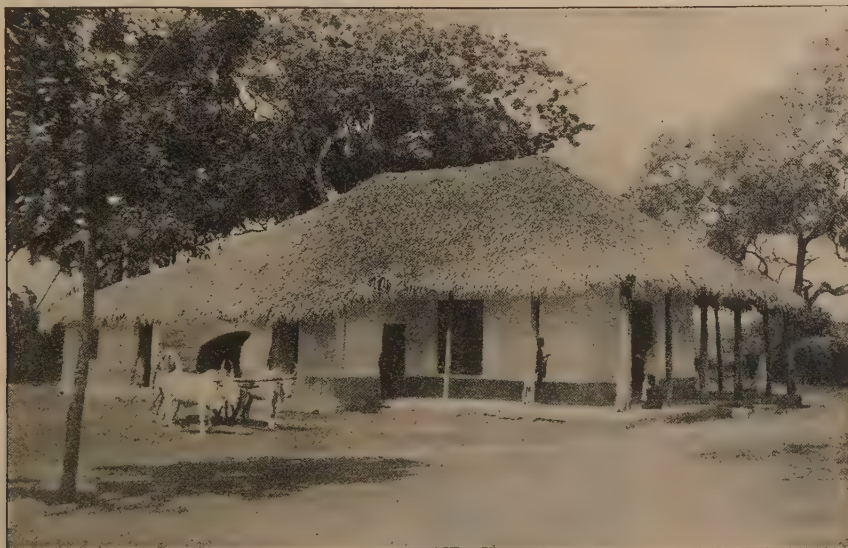
SOME look upon medical missions as the most Christlike of all forms of service. David Livingstone once wrote: "God had an only Son, and He was a missionary and a physician. In this service I hope to live; in it I wish to die."

In practically every mission of the American Board, except those in Mexico, Europe and Japan, there are hospitals and dispensaries. Doctors and nurses from America man them.

They employ many native assistants, and also do much toward raising up a corps of trained native

doctors and nurses. Fees are charged and not a little income is secured in this way. If it were not, however, for the funds supplied by the friends at home, very few of these hospitals could be kept running. Salaries must be met, and met regularly. The staff must be constantly improved. It is this need particularly that calls for at least \$50,000 more income for the Boards from churches and individuals.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."



The Manipay Hospital, Ceylon. A doctor has lately been found, Dr. Jameson, who is willing to give his life for this work, but he needs a better plant. The American Board should have \$2500 to renovate it and to properly equip it. This sum is a part of the \$30,000 named in the Apportionment Budget for 1924 for hospital buildings and equipment.

HE BELIEVES IN SOCIAL SERVICE AND GIVES TO IT



For the native negroes of Africa, packed into the mining compounds on the Rand, Mr. B. provides games of all descriptions, movies, lectures, and other aids to social uplift. This Cage Ball in Johannesburg helps many a man to better living. \$5,000 is needed for this work in So. Africa.

The entire work of the Boards is socially uplifting, but in several fields, notably Japan, China, India and Africa, there are "settlements" conducted under

Christian auspices. Mr. B. gives to this form of work, though not so lavishly as to "evangelistic" and "educational" work,

The street urchins of Johannesburg present a problem though a fascinating one. "Don't forget us, Mister," they seem to say.



HE HELPS PEOPLE TO HELP THEMSELVES



Girls taking their work from the Adams Training School, at Amanzimtoti, to market.



This water-motor at Ochiles, West Africa, is teaching this boy something that will mean livelihood later.

In many lands it is difficult for Christians to become self-supporting. They need to be taught trades for quite practical reasons. Students in our schools learn self-support early in life. The American Board

and Woman's Boards should have greater and better training facilities, especially in Africa, Turkey and India. Industrial missions need no elaborate argument to justify their existence.

HE EVEN PROVIDES MEAT, MILK, AND EGGS



White Orpingtons and White Leghorns at the model farm at Amanzimtoti, South Africa. Related, of course, to the Plymouth Rock brood.

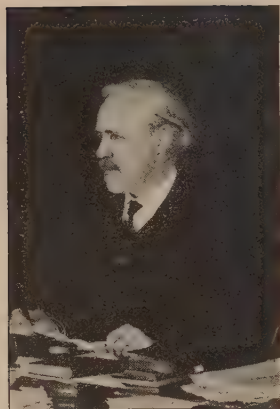


Bull on the Experimental Station, Shaowu, China.

Many missionaries, adults as well as children, are saved for the work by the products of the farms of the stations abroad. This is not generally known. The native peoples, too, are often directly blessed in this way.

By no means should this method of sustaining missionary work be considered unimportant. He who helps provide a good stomach and a sound body is helping strengthen the work at its weakest link.

HIS IS A GREAT WORK OF PUBLICATION



*Dwight W. Larned, D.D., of
Japan. Author of Commen-
taries. Translator of Bible.*

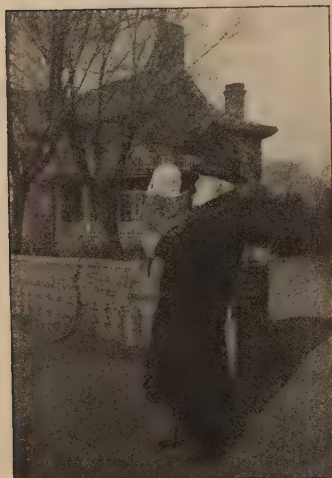


*John S. Chandler, D.D., of
Madura. Tamil — English
Lexicon.*

The story of the publication work of a great foreign missionary society reads like a romance. Think of the translations of men, like Elias Riggs, who gave the Bible to Bulgaria, Armenia and Turkey, and Hiram Bingham who supplied the Gilbert Islanders with Bibles, dictionaries and text-books, and a host of China missionaries, too numerous to mention, who helped to lay the foundations for one national language!

The literary work of the men and women today, while perhaps not so epochal in effect is nevertheless tremendous in its influence. Books of every description and on a large variety of subjects are being produced by the missionaries of the American Board. Pamphlets, too, of real moment, tracts "secular" and "sacred," weekly and monthly papers, these swell the list of pages issued constantly by the missionaries. And, best of all, the growing number of publications written and issued by native Christian thinkers gives testimony to the faith in this arm of Christian service that is held by the workers on the field.

The Boards are calling for thousands of dollars for annual subsidies for union literary work as well as for that publishing distinctly ours.



*Chauncey Goodrich, D.D., of
No. China. Compiler of
Hymn Books, Translator and
Author.*

HE IS ALWAYS A-BUILDING

Mr. and, let us include, Mrs. Benevolence have given literally millions of dollars at different times for new buildings abroad.

Travelers in every mission field can find these buildings if they will. Hospitals, churches, dormitories, schools, shops, settlements, residences, —brick buildings, stone buildings, wattle and daub buildings—all kinds and descriptions—these stand today as monuments to the devoted builders of the Faith.

Here as in other phases of missionary work age gets in its wear and tear, and the call for repairs here and a new building there provides one of the largest problems faced by the Boards. How to house missionaries, provide cover for teachers and scholars, get adequate equipment for hospitals and shops are questions that break the body if not the spirit of the administrator. If it were not for the readiness with which Christian men and women of America respond to these calls the growth of plant abroad would be practically impossible.



Elizabeth Memorial Hospital, Lintsing, No. China



School Building, So. India



*Means School for Girls, Dondi
Building intended for dining hall and kitchen,
temporarily used as class room.*



Church, Peking Compound

SOME AMERICAN BOARD NEEDS

What a Full Apportionment Would Do

THE following are some needs that the Prudential Committee believes would be met were the American Board to receive its share of the \$5,000,000 asked for in the Apportionment Budget for 1924. They do not cover by any means all the repeated requests of the missions; yet they are real and urgent needs, and must be met if the work is to be done reasonably well.

GENERAL NEEDS

1. Toward the liquidation of the American Board debt	\$60,000
2. Strengthening the general work in twenty missions	62,100
3. Increasing the furlough allowances of the missionaries	10,000
4. Increasing children's allowances	6,000
5. Subsidizing union Christian literary work	5,000
6. Mission scholarships for study in America	6,000
7. Union Christian Councils abroad	2,500
8. Board's share in union institutions' current expenses	14,000
9. Annuity for unordained missionaries	4,260
10. Additional administration expenses	8,000

EXTRA AND URGENT UNDERTAKINGS

1. Starting long-planned-for work among Moros, Philippines	10,000
2. Residence and school at Kienning, Shaowu	9,000
3. Residence Board representative, Union Normal School, Foochow	5,000
4. Purchase of land, American College, Madura	5,000

SPECIAL NEEDS OF THE SEVERAL MISSIONS

1. New buildings, Amanzimtoti, South Africa	7,500
2. Social settlement needs, Johannesburg	5,000
3. School building, Chikore, Rhodesia	3,000
4. Residence, Sachikela, West Africa (or some other station)	2,000
5. School buildings, West Africa	5,500
6. Additional missionary, including house, outfit, travel, salary first year, West Africa	5,000
7. Moving Boys' College, Bulgaria, from Samokov to Sofia	40,000
8. Residence, Salonica, Greece	5,000
9. Additional subsidy Union Training School, Ahmednagar	2,000
10. Aid for Theological Seminary, Ahmednagar	1,000
11. Hospital equipment, Marathi Mission	1,000
12. Additional educational missionary, Marathi, including travel, outfit, and the like	3,000
13. Additional ordained missionary, Marathi	3,000
14. Completion Webb Memorial Church, Madura	5,000
15. Equipment, Pasumalai Seminary	4,500
16. Renovation Boarding Schools, Madura	10,000
17. Deputation to India	5,000
18. Hospital repairs, Manepay, Ceylon	2,500
19. Village school buildings, Ceylon	3,000
20. Repairs on residences, Japan	5,297
21. Additional teacher, Doshisha, including outfit, travel, salary, etc.	3,000
22. Equipment, city and district schools, Foochow	2,500
23. Science building, Foochow College	4,000
24. Agricultural equipment, Shaowu	2,000
25. Equipment, academies and schools, Shaowu	2,500
26. Union Language School building, Peking, Board's share	7,000
27. Board's share school for missionaries' children, Peking	500
28. Additional educational supervisor, North China	1,000
29. Improvement of schools and chapels in the three districts of North China Mission	10,000
30. Improvement medical equipment in the same	10,800
31. Land and residence at Cagayan, Philippines Mission	6,000
32. Medical plant, Cagayan	15,000
33. Land and residence, Tepic, Mexico	6,000
34. Church buildings, Mexico	5,000
35. Preaching hall, Czechoslovakia	5,000
TOTAL	\$405,457

COMPARATIVE BUDGETS OF EXPENDITURES OF THE AMERICAN BOARD AND WOMAN'S BOARDS

(Estimates only)

	A. B. C. F. M.		W. B. M.		W. B. M. I.		W. B. M. P.	
	1923	1924	1923	1924	1923	1924	1923	1924
	Estimated Current Year Expenditures	Budget Based on Full Apportionment	Estimated Current Year Expenditures	Budget Based on Full Apportionment	Estimated Current Year Expenditures	Budget Based on Full Apportionment	Estimated Current Year Expenditures	Budget Based on Full Apportionment
Africa Mission	\$103,797	\$138,517	\$21,811	\$28,741	\$3,100	\$3,100		\$1,500
Near East Miss.	192,240	260,928	49,999	61,668	36,292	36,292	\$8,650	8,650
India Missions	199,472	270,434	88,250	128,989	21,500	21,500	2,875	2,875
China Missions	270,532	348,527	34,444	44,164	58,779	58,779	8,007	10,057
Japan Mission	111,549	132,461	35,608	44,465	48,583	48,583	10,050	10,900
Islands and Papal Lands Missions	89,532	153,211	35,457	43,523	6,450	6,450	1,557	2,757
Miscel. Field Ex.					30,114	35,104		
Promotion and Publicity Share of C. O. M. budget, home salaries, travel expense secre- tary, and missionary speakers, office ex- pense, <i>Missionary Herald</i> , and other pub- lications	122,359	125,359	34,457	36,457	33,300	36,402	7,150	8,500
Supervision of Field Work Foreign Secretaries, clerical and office ex.	44,545	47,545	8,695	8,695	65	65		
Treasury and General Office Expenses Expenses Treasury Department, rent of all offices, office equipment and expenditures	47,847	49,847	8,632	8,632	17,225	17,225	4,050	4,050
Toward liquida- tion of deficit		60,000	10,400*		3,500			
TOTAL EXPENDITURES	\$1,181,873	\$1,587,329	\$327,753	\$405,334	\$258,908	\$263,500	\$42,340	\$49,290
Miscellaneous Receipts	\$386,579	\$386,579	\$40,742	\$35,195	\$28,200	\$21,336	\$6,046	\$3,992
Not met from miscel- laneous receipts	\$795,294							
Less deficit in receipts	94,702							
Receipts from Churches, Individuals, and Sunday Schools	\$700,592	\$1,200,750	\$287,011	\$370,139	\$232,198	\$242,164	\$36,294	\$45,298

* For appropriations for 1923 to supplement receipts of 1922.

ANALYSIS OF THE 1924 APPORTIONMENT

	Budget	Income Outside Apportion.	Apportion.
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS	\$1,587,329	\$386,579	\$1,200,750
WOMAN'S BOARD OF MISSIONS	405,334	35,195	370,139
WOMAN'S BOARD OF MISSIONS OF THE INTERIOR	263,500	21,336	242,164
WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC	49,290	3,992	45,298
THE CONGREGATIONAL HOME MISSIONARY SOCIETY	1,604,506	315,000	1,289,506
THE CONGREGATIONAL CHURCH BUILDING SOCIETY	836,121	444,000	392,121
THE CONGREGATIONAL SUNDAY SCHOOL SOCIETY	146,949	16,750	130,199
AMERICAN MISSIONARY ASSOCIATION	1,096,218	496,000	600,218
THE CONGREGATIONAL EDUCATION SOCIETY	325,969	48,000	277,969
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF	346,192	132,700	213,492
THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS			54,663
THE CONGREGATIONAL FOUNDATION FOR EDUCATION	148,374		148,374
			35,107

The Woman's Home Missionary Federation is not an administrative body, but holds itself responsible for raising \$700,000 of the quota of the homeland societies.

\$5,000,000

YOUR SHARE IN THE EVERY MEMBER CANVASS

By WILLIAM S. BEARD

FOR four months the Superintendents of practically every State Conference in the entire country, with their official and volunteer assistants, have been busy shaping the 1924 Every Member Canvass Plan. This they are recommending to the churches in their respective areas for use this coming season. The preliminary stages of the work are completed. Now vacations are past—for those who got them. Fall days have arrived, the days when each church is renewing its activity. If you, who read this, are the active kind of Christian you will say: "Good! Now what can I do?" Here is the answer.

YOU CAN BELIEVE GOALS ARE ATTAINABLE

A budget adequate to finance the work of your own church is within your reach. It is not a dream. See what you have already accomplished. In ten years' time you have increased the amount raised for home expenses by 80 per cent. In 1912 the amount given to maintain the local church work by people of the parishes was, in round numbers, \$9,000,000. In 1922 it was \$16,000,000.

What you have begun, you can continue and complete. Adequate maintenance of local work is an attainable ideal.

Our benevolence goals are attainable. Read this letter:—

I suppose the normal, natural thing for me to do would be to thank you for your fine commendation which, I know, was well intentioned, and then tell my congregation how good you people at headquarters feel over the "fine" record we have made. But I can hardly bring myself to the point of doing either. What we have done is such a small portion of what we ought to have done, and could easily have done, that I would be ashamed to let our people know that anybody thought they had done nobly. I can name five families in our church each of which could easily have given the full amount the entire church gave. I can name several more families each of which could have given half of what the entire church gave. And I can name several others who could have given much more generously than any of them did give.

You get my point, I am sure. I do not want my people to think they have done nobly. I am sure God does not think so. Not until they have more than quadrupled last year's giving could I with a clean conscience tell them anything that would indicate that I or anybody else thought they were to be commended. However, personally, I may say that I appreciate the spirit and intention back of your letter. And I want you to know that I am doing whatever I can to help our people see their duty and their opportunity. The year before I came here, our church gave about one-third of what it gave last year. We are headed in the right direction.

Note, first, that this church is a normal illustration, typical of Congregationalism, and above the average in membership, also in the amount of the apportionment.

Second, though the apportionment suggested by the State Conference to that church was based on the full \$5,000,000, yet the raising of this amount seemed to the pastor so unworthy as a test of the capacities of his people, that he was ashamed to present the result in the light of an achievement.

This church is not an isolated instance. In 1922 there were 855 churches which raised 90 per cent or more of their apportionment. This represents an increase in the number of 38 per cent over 1921. What some churches have accomplished, more churches can accomplish.

Right on the heels of this letter came another. It is from a young academy student, not quite turned twenty-one, the son of the president of a state college. Out this summer on temporary service for the Home Missionary Society, in his work face to face with a very difficult industrial situation, he says:—

Probably the biggest opportunity that ever came to any church to help humanity and to do the thing it professes to do is now presenting itself to our Congregational Church. This work cannot be accomplished by moral support alone. It takes money.

That lad is typical of the youth of the new America. The Church of Jesus Christ can have all of his kind of leadership that it will use. An abun-

* * * * *

dance of the finest quality is at hand for the asking. *These boys are ready with their lives.*

Note again the lad's words. *"This work cannot be accomplished by moral support alone. It takes money."*

ARE YOU AND I READY WITH THE MONEY?

The raising of that money is our share of the task. Do we believe that our financial objectives are attainable? The first duty is clear. Informed and inspired by those two letters, you can believe that the financial goals of the local church, the State Conference, and the World-Wide Work are attainable in 1924. My conviction is that a host of church people stand ready to believe. "When the facts are laid before him, properly and adequately, Mr. Average Congregationalist, the layman, who may have been outside and apart from all current happenings of our benevolent activities, will be the first to back up this proposition."

YOU CAN WORK

There are two reasons for the success of that church whose pastor's letter we quoted. First, *One individual with a soul like a flaming torch*, who would not hold his peace until a reasonable task was accomplished, was there in that church. There is one such potential person in every Congregational church. In your church, are you he? Man, woman, youth, pastor, layman, are you that person?

You can work. "Work at what?" you ask. Work at leading. Intelligent, toilful leadership, that is the first condition of success.

There is another key to the situation. Those people in that church under the leadership of the man with the soul like the flaming torch, organized. They had a plan calling for coöperative effort. Not a plan on paper, but a plan in action, which was accompanied by plenty of intelligent, wisely-directed, old-fashioned toil.

YOU CAN ORGANIZE

That is the task the Superintendents all over the country have been busy about. But their efforts will count for naught unless they can secure leaders and helpers in every church. The Superintendents need you.

The result of their effort, in connection with which they ask your coöperation, they call the 1924 Every Member Canvass Plan. The Plan has a conviction and two main objectives.

Its Conviction. All the work of the church, whether in your community or at the uttermost parts of the earth, is one work. It is not a competitive proposition where home expenses and benevolences are in constant strife as to which shall win out. All the work is one.

The Objectives. First, Organization. A thorough, honest-to-goodness Every Member Canvass in every Congregational church, in every association, in every state, in the entire country.

Second, as Director of the Canvass in the local church the most capable, resourceful layman in the parish.

WHERE YOU GEAR IN

1. Are you a layman? Ought you to be the man with a soul like a flaming torch? Notice, we do not say, have you been—ought you to be? Can you be Church Campaign Director? Can you be an Association Director? Can you be a canvasser?

Are we speaking in unfamiliar terms? See the *American Missionary*, May, 1923, pages 66-67 for a summary of the Plan, or write to your State Superintendent or the Commission on Missions for the Plan in full.

2. You can get your church to adopt the *Every Member Canvass method* of raising the funds for the local church and the World-Wide Work. What is more, you can see to it that enough real gray matter and honest toil is put into it to make it a distinct success.

3. You can see that the *right layman is elected* to set up and *conduct the Canvass*.

4. If your church has already made the *Every Member Canvass* a genuine success, you can *enlist your men as assistants to your Association Director* as he seeks to enthuse the churches in your Association which have never tried the *Every Member Canvass method*.

5. By wise use of the literature noted in this article, and by conversation with members of your parish, you can *commit a larger number to some subscription*, and more to an increased subscription.

6. You can practice what you preach, by *increasing your giving* over that of past years. Give yourself no rest until the entire budget is pledged and paid.

7. You can *pray for victory*, if you work for it.



"Don't forget us, mister"

These children are members of a Sunday School in the Zulu Mission of the American Board at Johannesburg, South Africa. What your church does for boys and girls here at home, your missionary societies are trying to do for children in Africa, China, India, and other parts of the world.

\$5,000,000 is needed for



Every \$10 makes a "world-minute" yours

TEN DOLLARS A MINUTE

THE Commission on Missions through its Secretary of Promotion, Rev. William S. Beard, presents this year for the Every Member Canvass an unusually fine assortment of pamphlets. Each and all deserve special notice. We are indebted to them for the following account of the way to "translate the apportionment into new forms:—

1. Five millions of dollars, the amount needed annually from the living, divided by the number of minutes in a year, reveals the fact that it costs just \$10 a minute to maintain the entire world-wide work.

That is to say, everybody who gives \$10 to be divided among our missionary agencies may have the realization that for sixty seconds he is maintaining every foreign missionary, whether preacher, teacher or physician; every home missionary pastor in city and country and among the new Americans; every teacher among the colored folk, the mountaineers, the Orientals; every religious education expert; every missionary who is starting new Sunday schools; meeting the cost of every grant and loan for every new church building and parsonage, and undertaking a fraternal ministry for seven hundred veteran ministers and their families. All this \$10 will do for sixty seconds.



Every \$10 makes a "world~minute" yours

This illustration, by the way, is one of the electrotypes offered for use in your church calendar.

Follow this along. Suppose the apportionment for the Congregational Churches of your state is \$100,000. This means that for virtually one full week, twenty-four hours a day, the Congregational churches of your state would have the privilege by their gifts of administering the entire Congregational enterprise.

Or bring it down to the local church, if the apportionment is \$1,800, remember that sometime this next year, for three full hours you will be financing the entire Congregational enterprise, and that the kingdom of Christ comes near to the hearts of men, your church will be the means by which it comes.

Or, return to the individual. How pitifully small a minute of time seems, does it not? And yet, there are many of us of the Congregational fellowship who probably ought not to think in terms of more than 20 cents a week from the standpoint of the world-wide work.

But there are a host of us who ought not to be content with any such giving. Five world minutes or thirty we ought to take, not from the standpoint of duty, but of unutterable privilege. There ought to be scores of us in almost every state giving a min-

ute per week. There is already a considerable number who are giving at the rate of a minute an hour, and unless we miss our guess, this number will be greatly increased during the year. Think about the apportionment in the new terms.

2. Will you help set up and conduct the Canvass in your church? Then you will need *"How to Raise Money for a Church,"* also *"How to Set Up an Every Member Canvass."*

3. Are you to be one of the canvassers in your church at the next canvass, or are you an intelligent giver? Read *"Hours in a Congregational Day."*

4. Will you help organize a School of Missions in your church, the very best method of educating your people in the world-wide enterprise. Send for the folder entitled *"The Church School of Missions,"* by Secretary Gates of the Missionary Education Department of the Education Society.

5. Do you want to make a more detailed study of the expenditures and needs of your missionary agencies? See *"Budgets of the Congregational Missionary Societies."*

6. Do you want further information as to the work of your missionary agencies? Read *The American Missionary* and *The Missionary Herald* for September, each of which is a special edition. See also these magazines and *The Congregationalist* from now until December.

7. Have you influence in your community with a group which in time past has been a neglected group from the standpoint of the Every Member Canvass— young people of the 'teen age? Put in their hands Dr. Gates' folder *"The Young People's Share,"* and enlist them in making posters illustrating the work of the local church in your community and everywhere. Urge the makers to display and explain these posters to the canvassers as a part of the training of the latter, and also, if possible, have the posters exhibited to the entire church. People will pay far more attention to the productions of their own children than to any literature, however worthwhile.

8. Still another neglected group—and isn't it strange that it should be so—are really those who are the most important, namely, the children. Get the story of the local church before them in a form adapted to child minds.

From the standpoint of the world-wide work there are two series of pictures, *"Helping Uncle Sam,"* and *"Primary Picture Stories of Japan,"* six in each set, each picture accompanied by a story, a dollar for the two sets.

9. Do you want a brief but convincing statement that you can put in the hands of the rank and file? Send for the folder by Bruce Barton entitled

"I'm Sorry, But —"

All this literature is free, except posters and electrotypes. Write to your State Conference Office

or to the Commission on Missions, 287 Fourth Avenue, New York City.

10. Has your church a bulletin board or a vacant spot on its lot where it could install one? Or wall space in vestibule or chapel? Secure and display the *Series of Posters*, five in number. Charge: 20 cents each, a dollar for the series, post paid. A catalog sheet giving these posters in miniature, and including an order blank, will be sent upon application.

11. Does your church print a weekly calendar? We are supplying this fall a set of *electrotypes*, one for each society, two illustrating the combined work. They are 3 x 3¼ inches. Price, 25 cents each, which does not cover the cost of preparation. A special sheet with order blank attached, giving the electrotypes in miniature, will be furnished by your State Superintendent on application.

12. Will your town papers print stories concerning the Societies, the Every Member Canvass method, and the combined work? A *series of write-ups* has been provided, averaging about 250 words each, with space left at the commencement of each article for the insertion of material of local news value.

This article will be followed by others, but this will do for a starter. Every pastor has a perfectly tremendous opportunity and responsibility in this campaign, but the story of that will come later.

* * * * *

Just as these words were being written a patrol of Boy Scouts came in from the North Greenwich, Conn., Congregational Church, the pastor, the Scout Master. Fine lads they were—one a Canadian, one an Englishman, three colored. Between visits to the Aquarium and the Bronx and to see the "Yank-ees" trim somebody or other, they made room for a visit to Congregational Headquarters. You should have seen backbones stiffen and eyes snap as the pastor (the Scout Master) said: "Boys, these rooms represent your work!" You know, as well as I know, that Congregationalism can never be the same to them again. *It had begun to be theirs.*

So here we have it. Some churches recognizing the standards set, as insignificant, which to others have seemed to be high. College students straining at the leash, like hounds ready for the attack, and Boy Scouts following a visit to "The Covered Wagon" with a visit to Congregational Headquarters because the work is theirs!

The night is past. It is daylight ahead.

Every Hour of the 24 Somewhere Your Church is



What part are you going to have in this vast enterprise? \$10 a minute—\$600 an hour—is needed to keep the World-wide Work of the Congregational Churches running on full time in 1924. Take at least a "minute" as your share.

Be ready on Every Member Canvass Sunday.



Every 40 makes a "world-minute" yours

For detailed statistics on Apportionment for 1924

See folder on

BUDGET OF MISSIONARY SOCIETIES

Apply to

Superintendent of your State Conference

or to the

Commission on Missions, 287 Fourth Avenue, New York City

WHAT OF THE FUTURE IN TURKEY?

BY JAMES L. BARTON

NO one would venture to predict the extent and form of work the American Board will be able to carry on in Turkey under the new treaty. The old capitulations are abolished and there is little to take their place.

At Lausanne, General Ismet Pasha, the spokesman for the Turkish Government and Minister of Foreign Affairs of that Government, declared to Ambassador Child, as well as to representatives of the American Board, that they desired American missionaries, educators and physicians to remain in the country and carry on their work as before. He went so far as to put into writing: "I hope above all things that Americans will not worry about the future of their educational and philanthropic institutions in Turkey. We want these institutions to stay, and have no intention of adopting laws that will embarrass the continuation of the admirable American altruistic work among our people." The same sentiment was expressed by Dr. Fouad Bey, a Turkish unofficial representative recently in the United States.

The attitude of some officials in Turkey has not been wholly friendly. Dr. Adnan Bey, governor of Constantinople and former Minister of the Interior at Angora, has shown himself to be hostile to the continuation of American missionary medical work in the country, on the ground that they have more doctors now than can find employment. It is not known whether he speaks the mind of his government.

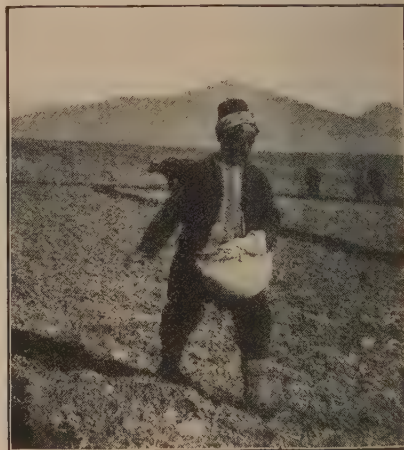
EFFECT OF THE TREATY

Our signed treaty with Turkey is intended to cover this medical and missionary work in terms as follows: "Nationals of either party are to be free to enter, travel and reside in the territories of the other; to exercise liberty of conscience and freedom of worship; to engage in professional, scientific, religious, philanthropic, manufacturing and commercial work of every kind without interference. . . . To employ agents of their own choice, and generally to do anything incidental to or necessary for the enjoyment of any of the foregoing privileges upon the same terms as Nationals." The treaty which has been signed also provides that these institutions and Nationals must submit themselves to all local laws and regulations duly established.

At present, outside of Constantinople, the bulk of the people left in the country are Turks, Kurds, and Jews. Reports show that in Anatolia alone on the first of June there were 60,000 Greeks and 22,000 Armenians. It is possible that these will not be forced to leave, while there is deep-seated conviction in many quarters that large numbers of Armenians, and possibly of Greeks now out of the country, will gradually drift back to their former

homes. There seems to be no one to take their place in the industrial and commercial enterprises which must be developed if Turkey is to succeed as a sovereign state. No one believes that the Armenians are all out of Turkey for all time to come.

An official note prepared at Lausanne by the Turkish delegation reads as follows: "American religious institutions, schools, and hospitals, as well as relief organizations recognized as existing in Turkey before the war, are fiscally to be treated upon a footing of equality with similar Turkish institutions and organizations."—It is understood, on August 1, that the article in the treaty quoted above has been agreed upon at Lausanne by both the Turks and Americans. Property rights are recognized in the treaty, as well as damages of Nationals, caused by the war. At the present time



WHAT TURKEY NEEDS IN MORE WAYS
THAN ONE

Some day the Foreign Boards must lay this need before the churches. When they do, will you help?

the representatives of the two governments are discussing the methods of presenting these damages for consideration.

Under the new order, as provided by the treaty, the relations of Americans to the Turkish Government will be changed from what they were prior to the war. The capitulations are abrogated and the status of Americans in Turkey, as fixed by the treaty, will be largely that of Turkish subjects, amenable to the laws of the country. It will not be an easy matter to make the necessary readjustments in the conduct of missionary, educational, and philanthropic work.

There are those who believe that when the Turks have been recognized as a sovereign people, and they are admitted in the sisterhood of nations upon equal terms with other nations, their attitude will mate-

rially change for the better, and that work among them will be consequently easier.

It is impossible to measure the import of the separation of Church and State by which the religious establishment of Islam heads up in the Caliph at Constantinople, while the affairs of State center in the Grand General Assembly in Angora.

The Turks repeatedly affirmed at Lausanne that Church and State were now separate, and that there was absolute religious freedom in Turkey. It is impossible to believe that such a fundamental and even revolutionary change can be practically perfected without a long period of trial. And yet the attempt is in itself of startling significance and may mean much or little.

POINTS OF CONTACT

At the present time in Turkey the following stations are occupied by missionaries. (This does not include Constantinople, where all the places are occupied and where the work is going on in full force.)

In Smyrna the International College, which was closed during the autumn, opened in January with a small number of regular students, with perhaps twice that number of irregular, making a total of something like fifty in attendance. These comprised mostly Jews, Italians, and Moslems. The College work was carried on during the spring term, and the College plans to open at the regular time in September.

In Brousa the Girls' School has continued throughout the year with fifteen boarders and over one hundred pupils altogether, nearly all Turks and most of them refugees from villages destroyed by the Greeks. Both Friday and Sunday are observed as holidays, and great freedom of religious observances is allowed.

In Tarsus church services have continued practically throughout the year with a congregation of nearly one hundred and fifty, representing five or six religious groups. Five students graduated from the Academy, three of them Moslems, two of them Armenians. Fifty-five were enrolled in the kindergarten, with about one hundred and twenty in the grammar and high school grades. The majority of these pupils were Turks. Regular instruction in the Bible under the name "Character Lessons" has been given throughout the year, but an order has been issued that these "Lessons" be discontinued.

At Aintab the hospital has continued its work throughout the year, with an ever-increasing practice. Nearly one-half of the mission building has been occupied by the Turkish military medical department. The daily clinics have run as high as one hundred and eighty in a single morn-

ing. The Armenian nurses and other helpers were forbidden to remain at the time of the last deportation. Two Turkish nurse students are being tried. Fifteen outstations of Aintab, but lying on the Syrian side of the boundary, are still in active operation. Miss Trowbridge visits the Turkish villages near Aintab regularly, and everywhere is cordially welcomed. Central Turkey College is not operating, though Mr. Isely has been teaching five students most of the year. The Aleppo Armenian High School has functioned as a part of the preparatory department of Central Turkey College.

In Marash Dr. Kristensen, of the Near East Relief, has maintained the hospital most of the year with good success and large attendance. Miss Phelps has recently gone to take charge of the nursing. We expect the Doctor will remain until January 1. It is hoped that Dr. Marden may take his place when he leaves. Some work in the Girls' School in Marash has continued regularly, the pupils being largely Armenians.

HOLDING ON IN FAITH

In Marsovan three ladies have resided most of the year. They are: Miss Charlotte Willard, Miss Annie Phelps, Miss Fanny Noyes. Miss Willard has ministered to a small remnant of Christians. More recently they have been urged to give English lessons to the families of prominent officials. No regular organized school work has been undertaken.

In Talas, because of the burning of the hospital two years or more ago, the medical work has been carried on in other buildings. Unfortunately, Dr. Dewey has no license, and has been forbidden to practice outside of the mission compound. It is expected that Dr. Clark will go to Talas to join Dr. Dewey and open the hospital, if Dr. Dewey is willing to remain.

At Adana medical work under Dr. Haas has been very successful. He has conducted regular clinics in Tarsus and Namroon, beside the central work in Adana. There has been a toning up of moral and



AINTAB HOSPITAL

Dr. Lorin Shepard (A.B.); Dr. Caroline Hamilton (B.): unprecedented work for the Turkish people. This method of work must be greatly extended, but at present the budget includes no funds for a forward move in Turkey.

professional standards of the local doctors. In the Girls' School, conducted by Miss Towner, and in which the pupils were practically all Moslems, there was one graduate this year.

In Sivas only Miss Rice has remained; and the Western Turkey Mission, by vote, has asked that she will not remain there alone. Although she has been repeatedly urged to leave by the Mission, she has been unwilling to do so because of the Christian remnant remaining there.

There are no American missionaries in Ourfa, Diarbekir, Harpoot, Bitlis, Van, Erzroom, Hadjin, and Adabazar and Trebizond, all of which places were occupied before the war. Dr. Dodd has been continuing the hospital work at Konia, supported by

the Near East Relief; but this work was recently closed for the lack of a nurse. The committee *ad interim* at Constantinople has asked Miss McLaren to go to his aid.

This gives the substance of the American Board work within the bounds of the Turk on August 1. Secretary Hughes urged, as did also the American delegation at Lausanne, at the first Conference, that the missionaries should hold on to whatever work they have until after the treaties were ratified and the work organized under the new conditions, which the treaty will necessarily compel. The Western Turkey Mission, in a recent meeting, recommends that other places be occupied as soon as possible and additional lines of work opened up.



TURKEY, AS IT SEEMS FROM AT LEAST ONE VIEWPOINT. THINK IT OVER.

O tender Shepherd climbing rugged mountains
 And crossing waters deep—
 How long would'st Thou be willing to go homeless
 To find a straying sheep?
 I count no time, the Shepherd gently answered,
 As Thou dost count and bind
 The weeks in months, the months in years,—
 My counting is just—until I find,
 And that would be the limit of my journey—
 I'd cross the waters deep,
 And climb the hillsides with unfailing patience
 Until I find my sheep.

Author³ Unknown.

CONSTRUCTIVE CONGREGATIONAL COÖPERATION

J. PERCIVAL HUGET

CONSTRUCTION is better than compromise. Coöperation is better than criticism. Mutual understanding is worth striving for. There may be something, after all, in the other man's viewpoint. Two Congregational minds ought to be better than one. One thousand minds ought to be better than two. A council ought to be a real conference. We should know more, understand each other better, respect each other's opinions more thoroughly, when the eight days are over. If we fail to make real progress, we shall have no one to blame but ourselves. Whether or not we shall make progress will depend very largely upon whether or not we intend to. It is quite possible to determine in advance whether our next great meeting at Springfield shall be epoch-making in our Congregational history, or a failure, so far as real achievement is concerned. If we wish to build newly, and more largely and more enduringly, it is quite within our power. We shall not do it if we each insist upon having his own way. The man who is always determined to have his own way is pretty likely to have the wrong way. It will take all of us to find the best way. This best way will not be found by whittling down, but by building up. It is not to be done by log rolling and trimming and trading. It is to be done by vision and frank and full and intelligent discussion and whole-hearted agreement. Compromise is not what we need. That means something less than the best. Instead, jointly laboring, we should build something better than any of us has planned or foreseen.

Therefore, I bespeak, on behalf of those who shall represent our churches and those who are charged with high responsibilities in our great Congregational organizations, the fullest measure of confidence and of loyalty. Let us endeavor to disabuse our minds in advance of any fear or suspicion. We have every reason to believe in each other. Let it humbly, and yet with straightforwardness, be said that our leaders are absolutely without self-seeking. There is not an officer or secretary in any of our Boards who himself sought the position that he holds. Without exception, they are men chosen by their brethren. They are still as truly without self-seeking now as they were before. They have not lost their character nor their Christianity because they have become executives.

In like manner let me say to our Secretaries and Executive Committees and Boards of Directors, that the churches are to be trusted. Nobody wishes to cripple or hamper or hinder or hurt our great missionary agencies. They are our pride and the objects of our increasing affection. Nor need anybody worry about the National Council or the Commission on Missions. There is no super-government, nor is there any likelihood of there ever being one, so long as Congregationalists retain their independence and their good sense.

BEAR IN MIND TWO THINGS

We have made history during the past twenty years. The changes of the ten years since the Kansas City meeting in 1913 are greater and more far-reaching than we perhaps realize. We have come a goodly distance; but we have yet more road to travel. What we do at Springfield is likely to affect the life of our churches and the effectiveness of our coworking for long years to come. It is therefore the more needful that we should bear in mind two things. First, and most important is the fact that underlying all mechanics must be power. All our seeking for effective organization will be without value if there be not maintained and increased the spiritual resources of our deepest lives. The second thing is that there can be no real organization among folk of our sort, which is not founded upon the fullest trust and respect. If we cannot whole-heartedly believe in each other, we might as well quit before we begin. We shall never meet with success in any endeavor based upon compulsion. Majorities may *guide*; but, with us, even majorities may not *rule*. Even our union must be free and all our regulations self-chosen. In mutual trustfulness and gladly given confidence alone may we hope for the happy and fruitful outworking of our hopes and plans.

We have come with usefulness and greatening power through three centuries. We shall go on in growing efficiency and achievement because the same spiritual empowering which has been in such goodly measure our fortunate possession in the past will not be withheld; nor will the deep and strong ties of our fellowship fail. Thus far in our history, our disagreements in opinion and program have never assailed our essential brotherhood. That tie, which to some may seem so weak, has in it still the power to hold us in oneness of spirit and bind us in unity of aim and effective deed.

In our search, both timely and proper, for a more effective organization of our Congregational forces, it will be most wise to keep clearly and constantly in mind certain elements in the situation which naturally and forcefully contribute to the most genuine and lasting unity. There is a mighty gravitation in a compelling common interest. A sort of spiritual oneness arising from coöperant aim and coincident endeavor may very readily not only precede, but prepare for the more mechanical affiliations. Such a precedent unity in our missionary history has had more to do than is sometimes realized with both the wish for and the endeavor to attain a greater measure of denominational solidarity.

DON'T MISREAD OUR HISTORY

It is very easy to misread history. The record of the past twenty years in our Congregational life is not infrequently looked upon as indicative of a reluctance, almost to the point of stubbornness and

unreason, upon the part of our Missionary Societies, so far as the projects of reorganization and central administration have been concerned. There are those who honestly believe that the New Congregationalism was builded against the wish of the officers of these societies and accepted with hesitation and unwillingness. The same mistaken belief is likely still to see opposition where none exists, and to miss entirely the deeper facts of a long existing unity of purpose and spirit which, far from resisting or delaying the more definite organization of our denominational life, was in reality the most effective agency in arousing the sense of need for that coöperation, and in preparing the way for it.

The Missionary Societies have in reality been the pioneers in the creation of a national denominational consciousness. They carried the thoughts and the deeds of the churches to far places. They overspread the borders of states and overreached the boundaries of nations. They took the Pilgrim Church out of New England to the Western Reserve, the Great Valley and the Coasts of the Pacific. They sent the Pilgrim spirit to the far lands of the earth, and shared the Pilgrim faith with the many races of mankind. Churches bound together by such aims and such tasks found their unity. In due time they builded the framework for its housing, the structure of Conference and Council for its habitation.

There have been needful experimentations. There will need to be yet others. Some things have been more wisely, some less wisely, done. Things more wise than have thus far been wrought have need yet to be done. They will be. We have sense enough, and grace enough, and faith enough, and good humor and kindly courtesy enough for that.

There have been differences of judgment and oppositions of opinion. And why not? Have we become so intellectually barren that we cannot evolve more than one thought at a time? When Congregationalists all begin to think alike, there will be an end to Congregationalism.

And there will have been lost out of our Congregationalism something very high and fine, if ever the time comes when we cannot disagree and still be Christians and gentlemen. He who cannot respect another's convictions has not the true flavor. He who must believe that disagreement with his opinions is either imbecile or criminal, doesn't belong. That is not our way. It is not even our way always to have our own way. We seek the better way of a community of minds and a fellowship of spirits. Our final achievement will be no one man's work, but the result of the toil of many.

EXPECT COÖPERATION AT SPRINGFIELD

Let us in advance create the conditions of success and progress in the approaching Council. Let us expect results. Let us hope for definite achievement. Let us be willing to strike our tents and once again take up our march. Let us call to one another in the voice of cheer. Let the steps of our new Pilgrimage be timed by marching songs of hope. Let us be too broad-minded to be narrow, too big-hearted to be mean. Above all, let us be both sparing and sure in criticism. Let us have done with calling our brethren to repentance. If there is repenting to be done, let us do it ourselves!

Brethren, let us love one another. But let us not merely love one another; let us trust each other. Let us be fearless and outspoken, but let us have respect for the other man's opinions. It is not impossible that he may be right. And in all, and through all, let us labor, not for the least that we can surrender, but for the most that we can give. Let us seek not a pallid compromise, but a real construction. Let us build something worth being builded, and something which shall endure. Let it be spacious and beautiful. Let it be fitted to present needs and adaptable to future occasions. Let it be worthy of the new day and the New Congregationalism.

KISO WAKUYAMA

By ANNIE L. HOWE

ONE evening, early in 1888, I was reading in a New England-like sitting-room in Kobe, Japan.

That homelike spot in a foreign land was presided over by Miss Barrows and Miss Dudley, and it was known by some as "Saints' Rest," by others who came under the shadow of that most hospitable roof as the "Sinners' Recreation Ground."

A visitor was ushered in, a young Japanese girl who had come to see me. I remember the call very well, even just where she sat, but she herself did not make a deep impression at the time, beyond the fact that she was very diffident and that the room seemed very warm to her, for big drops of perspiration stood out on her brow during that interview. For it was, indeed, an important occasion. Should she change her life? Should she join the ranks of

those women almost despised at that time in Japan, those women called "children's nurse-maids?" She had come to see, I suppose, if I looked a likely person to risk giving up her present position for, with whom she might start a course of kindergarten training.

She never divulged her impression of that visit, but she entered Glory Kindergarten Training School in the fall of 1889 as a student, and the kindergarten as a teacher, being shown every afternoon what she was to do the next morning. And she is here still! No longer a student, but an honored and faithful teacher. Maybe there are other instances of a foreigner and a Japanese teacher working together for thirty-four years, but I have not yet heard of a similar case.

And who was Miss Kiso Wakuyama?

Well, when she was visiting America in 1918, one lady said of her that if she could stay long enough, people might learn manners. That answers the question. Wakuyama-San was born a lady—a lady brought up on Spartan-knightly lines; and here is the story of her life:

SANDA

Go by train fifteen miles east of Kobe to the station called Kanzaki; change there to a train which will carry you due north among the hills and mountain streams; and twenty-two miles of that will bring you to Sanda. It is a busy little town now, but when Wakuyama-San saw the light of day in that place it was the domain of a feudal prince and his retainers. No merchants then, no business, except that connected with the lord of the domain.

Sanda celebrated recently the 300th anniversary of the founding of this Daimiate. The town which has grown up where once Prince Kuki held sway, loves the memory of the past and is proud to remember that Kuki, Prince of Sanda, received his land and

Kuki. He had various duties, but one of these was the oversight of the soldiers. That probably explains the fact that although he is now over eighty years of age, you'll *march* if he tells you to! Wakuyama-San's mother was even higher in rank than her father, the grandfather having been a Karo (one of



MR. WAKUYAMA'S SAMURAI SWORDS

the prince's ministers) and having ranked next to the prince himself. The rank of a retainer was recognized by the number of bags of rice he received as his yearly income. At the price of rice today, Wakuyama-San's father would have ranked as a seven-thousand-yen man, a very high salary even today.

The Prince of Sanda was supreme in his domain and his word like that of the Medes and Persians, final, so it was he who determined the Spartan life of his retainers. No one might attend a theater, no one might learn any musical instrument, no fine clothes were allowed, and everybody had to work. He was looked upon with such reverence that as he passed in the street, people dropped to their knees. Wakuyama-San remembers very well one day kneeling in a ditch with her head on the ground when this Daimyo passed. It was probably the Spartan life which he required of his retainers that accounted for the mode of living in Wakuyama San's home.

Very little money was in circulation in those days, but life was simple. All the rice (the staff of life truly in Japan) was given by the Daimyo. They grew their own vegetables and fruit, and raised their own chickens, and as for meat, there was none, except wild pigeons, ducks, pheasant, or wild boar. No milk was to be had, and, Sanda being inland, there was no fresh fish. The women of the household spun and wove cotton for their dresses.

But with all this Spartan simplicity of living, the home was one of refinement and of high ideals. Her father was an expert in growing plants and flowers, and his favorite amusement was Japanese chess. Chinese classics (equivalent to Latin and Greek) and the making of Japanese poems of eleven lines, and odes, each with its thirty-one characters, were his pleasure.

THE STIRRING UP OF SANDA

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," so that peaceful but Spartan life was to be stirred and ended. For in



WAKUYAMA-SAN'S FATHER

title from the Great Tokugawa, and they are loyal still to the family of today which bears the name of that first prince, three hundred years ago.

So it was in Sanda in 1865 that Wakuyama-San was born. Her father was a samurai, a knight, and could wear two swords (a sign of knighthood), and he was one of the prominent retainers of Prince

1871 came the order from the Emperor that all feudal princes were to hand over their properties to the Government, and they themselves to retire to private life.

The majority of them went to Tokyo to take positions under the Government, but the Sanda prince had other ideas for himself. He gave money gifts to each of his retainers, who now must shift for themselves, and then he proceeded to sell all his army equipment, his lands and houses and his own swords, and, having obtained a large sum of money in this way, he came to Kobe in 1872 and went into business. He bought up a lot of land (Glory Kindergarten stands on one piece of his property) which was very cheap then, and now after fifty-one years his heirs possess a fortune.

He left his retainers in Sanda a surprised and troubled crew, I fancy, rudely shaken from their security and facing the problem of earning a living for themselves—and they knew not how to do it. Wakuyama-San's father invested the prince's gift of money in a teafield, others joined him in the venture, but they had had no experience and failed. They tried raising silkworms; that, too, failed. And then he sold all his nice silk clothes and his swords and came to Kobe in 1878, going to Kobe Girls' School, as the college was then called, as cook for the missionaries.

He kept this position for four years and then joined a colonization company to develop lands in the Hokkaido—and there he stayed until a few years ago, when, feeling age stealing on, he came to Wakuyama-San, his daughter, that she might take care of him the rest of his life; and she is doing it, in addition to her heavy work at the kindergarten.

He has other children, but he simply ordains that his daughter Kiso is the one to look after him.

THEN THE STIRRING UP OF IDOLS

Wakuyama-San remembers very well the "god shelf" in her father's home, and the long row of tablets which bore the names of their dead ancestors to be worshiped. She remembers the lighted tapers, the incense, the food, put before them all.

And then came the overturning of these idols!

The Prince of Sanda came to live in Kobe in 1872. Miss Dudley came to Kobe from America as a missionary in 1873. She became acquainted with the prince; from her he learned of God. He asked her to go to Sanda to teach his former retainers. She and Miss Gulick went, with Dr. Berry and Dr. Davis, and soon a little church was formed in the prince's former house. The god shelves and ancestral tablets were discarded, and Glory Kindergarten and Training School should never forget that of the eleven Christian women who planned and worked for a Christian kindergarten in Kobe (that kindergarten which proved to be the Glory Kindergarten), six were Sanda women. Their idols are gone, but the work they prayed for and put on its feet has been the first work Christ commanded Peter to do: "Feed my lambs."

So much money is still poured out, so much effort is still given to feeding the sheep, it is consoling to think of the way these women were led to obey that first command, "Feed my lambs."

WAKUYAMA-SAN'S EDUCATION

When Wakuyama-San was a little girl there were no primary schools in Japan, so she "learned her letters" from her aunt. But after the missionaries went to Sanda, she was sent with them to the Kobe School, now Kobe College. After graduating there, she went to the Doshisha Girls' School as helper to the foreign teacher. She not only taught the Bible and English and acted as dormitory inspector, but she made time to study as well—Chinese, zoölogy, botany, psychology, music. But I feel that strong foundations were laid in the Spartan home in Sanda, where that simple life was also a life of great refinement and of artistic tastes. And with such a foundation to build upon, her later training in Christian living and Christian thinking made her the strong woman she is today.



KISO WAKUYAMA

JAPANESE APPRECIATION OF WAKUYAMA-SAN

The graduates from the kindergarten and from the training school look upon her with great affection and honor. She is often asked to lecture in various towns and for various organizations, and her messages are always strongly Christian, informing, and revealing her artistic spirit.

Kobe city has twice done her honor, the Educational Society giving her a silver medal and a cer-

tificate of honorable mention. At the celebration of the thirtieth anniversary of the founding of Kobe primary schools, she received another certificate and gifts of a copy of the History of Kobe Schools, and a handsome writing-box. But the recognition which has pleased her most was to be invited by the Woman's Board of the Interior to go to America to attend their jubilee meeting in 1918.

That did make her proud.

THE INTERNATIONAL MISSIONARY COUNCIL

By GRACE A. GOLLOCK

IT is one of the glories of the New Jerusalem that the nation of the saved walk together in its light. A foretaste of this was experienced in "England's pleasant land" last week when the International Missionary Council was in session.

It will be remembered that this Council is the latest form of the organization set up to continue the work of the World Missionary Conference held at Edinburgh in 1910, that its constituents are not individuals but national missionary organizations (such as the Conference of Missionary Societies in Great Britain and Ireland); that these national organizations appoint a certain number of delegates to represent them at the biennial meeting of the Council; and that the functions of this widely representative body are pure advisory, its recommendations going through the national missionary organizations to the Boards of which they are composed. Edinburgh House (2 Eaton Gate, London,) is the office of the International Missionary Council; its officers are Dr. John R. Mott, President with Mr. J. H. Oldham and Dr. Warnshuis, secretaries. The Council issues the *International Review of Missions*.

We first realized ourselves as a Council on Monday morning, July 9, at Lambeth where the delegates were personally presented to the Archbishop and Mrs. Davidson, shown the treasures of the library, and then in the chapel so rich in centuries of missionary history, joined in our first act of common worship, the Archbishop addressing us in memorable words. Thence across the footbridge to the Church House, where the Missionary Council of the National Assembly entertained us, the speakers being the Bishop of Salisbury, Sir Arthur Hirtzel, Dr. John Mott, M. Allegret of Paris and Dr. Cheng of China. And so we as guests of the British Conference passed on to Oxford, where Wadham and Hertford Colleges received us. There we settled to our work.

The calling of the roll on that first evening was a revelation of the close-knit and far-flung fellowship of missionary work. Delegates, over 80 in number, asked to describe themselves, as they rose instinctively abandoned personal and even denominational characterization until Hertford Hall rang with such phrases as "representing the National Christian Council in China—of India," "Organizing Committee of the National Christian Council of

Japan," "the National Missionary Organization of Germany, of Norway, Sweden, Switzerland," and the rest; "the general missionary conference of the Union of South Africa, or of the Congo" and so on. For China there rose the genial and massive Dr. C. Y. Cheng, leader of the Christian forces of his country, and Dr. Yu Yue Tsu, a young Anglican studying in New York to prepare for his future work as Director of Religious Education in the Union Medical College of Peking; from India the Rev. Johan Masih—accessible, humorous, mature—of the Presbyterian Theological College at Indore, and a young Tamil whose dark face lit with eager interest; the Rev. Thomas Sither, tutor of Bishop's College, Calcutta, now reading at Cuddesdon; Japan gave us Dr. Y. Chiba, President of the Japan Baptist Theological Seminary, who bore with him a touch of the mysticism of the East and Dr. Soicho Saito, National secretary of the Japan Y. M. C. A., a man obviously versed in affairs. Alike in the discussions during periods of devotion and in social hours we were to prove how rich and varied a contribution such men could make to common fellowship and thought.

No less real was the contribution of the continental group. From France came two directors of the Paris Mission, from Germany two specially welcomed representatives of the great work which German Missions have done and begin again to do; representatives from the Netherlands, Norway, Sweden, Denmark, Switzerland, Belgium—the delegate expected from Finland was absent through illness. The small group of coöpted members came from Latin America, Nyasaland, Portuguese East Africa, Turkey, Java, Congo, Uganda, and Egypt. Australia, New Zealand and the Union of South Africa were represented. The two largest groups were those from North America and Great Britain. Among the Anglican delegates were the Bishops of Salisbury, Bombay, Huron and Uganda, Bishop King and Mrs. Woods, wife of the Bishop of Peterboro.

The most impressive feature of the meeting now just over has been the depth and reality of worship when thrice daily we gathered in Hertford Chapel for prayer. All was simple, informal and instinct with reverence. In a moment we who were many and diverse became one as we worshiped God. Those intervals in our work and especially the hour and a half spent last Sunday afternoon in thanksgiving,

intercession and consecration have brought renewal and strength.

Minutes of the proceedings of the Council will shortly be printed and can be ordered from Edinburgh House (price 6d.). A full report will also appear in the October number of the *International Review of Missions*.

Here it is only possible to enumerate some of the topics discussed.

In preparation for the general subject of the Relation of Missions and Governments we received advanced copies of an illuminating pamphlet containing *Treaties, Acts and Regulations relating to Missionary Freedom* and a mass of typescript information as to the position of missionaries and their work in French, Belgian and Portuguese colonies. The present position of German Missions was put forward in simple moving statements by the German delegates. The question of the admission of American Negro missionaries into Africa was discussed, a young Negro (Mr. Simango), speaking with wisdom and restraint. Recommendations were made on several of these matters.

The actual—and most encouraging—facts as to the devolution of authority from the missions to the churches in all the larger mission fields were presented in printed and typewritten memoranda and discussed.

Christian education was considered in the light of the reports of the Educational Commissions to India, China and Africa, so was the publication and distribution of Christian literature in Moslem lands

and in Africa in the light of proof copies of two special survey reports which will shortly be issued. Steps were taken to ensure that the recommendations in these five reports were effectively brought before the boards.

The Missionary situation in the Near East was made intensely vivid by delegates (Mr. MacCallum) freshly come from places where thriving Christian communities had been almost wholly destroyed, and this Council thankfully endorsed the plans for a series of missionary conferences to be held in several centres in the Near East under the Presidency of Dr. John R. Mott in the spring of 1924.

Possibly the session which meant most to all of us, and will mean most hereafter to the mission field was that in which papers by Dr. Robert E. Speer and the Bishop of Bombay were read on "The Practicability of Missionary Coöperation in the Face of Doctrinal Differences." These papers, which won the assent of the whole conference, will be published also in the *International Review of Missions*.

The Council took steps towards carrying on the large matters already in hand including a reiterated appeal for the action of an awakened Christian conscience to fight the drug menace; and decided to institute inquiries before its next meeting into the place of women in the churches on the mission field and the whole question of religious education. Questions of the organization of the Council's work, and various other business matters were dealt with. The closing session was held on the evening of Monday, July 17.

INDIA'S EXAMPLE

By EDWARD FAIRBANK

HERE we are at Mukindpur, right in the center of the little village. All the people that are not in the fields guarding their ripening crops are present, Hindus as well as Christians, women and children as well as men. We sing and preach the old gospel of new life and power through Christ. When this part of the service is over, the teacher of our village school quietly begins to take up the offering. All at once the scene changes. The teacher urges one and another, making no difference between Christians and non-Christians, to go to their houses and bring more generous offerings. Clearly he has received assurances that many want to give at this occasion. In a short time they return, some bringing loads of grain, and others four or eight anna bits, still others one rupee coins. Should any lag behind, he is promptly urged to go and bring *something* for the Lord. Here is one bringing only eight annas, when the teacher knows that his circumstances warrant double that amount; so he is told that his eight annas is not acceptable! Not until he brings his rupee is the money put on the table as a part of the offering. Here is a man who says he has no money; he is told that *now is the time*, he must bring some whether or no—and bring it he does, or else

he brings the equivalent in grain. Over sixteen rupees are gathered in that little community.

This is in the morning. In the evening we are in Old Nevasa. There has been a great pilgrimage across the river at New Nevasa, and everything has tended to bustle and excitement. Throngs of people have poured in and again poured out through the city gates. It seems hardly the atmosphere for a service that would mean anything spiritually; but here we are in a rest house, packed full of men and women and children. In a few minutes the Bhajan Band (singing band) stands up and for an hour sings the devotional hymns of the Christian poet, Tilak. The whole crowd, with the Indians' love of music, sits spellbound over the singing. Pastor Jacobrao calls on me to speak, and then the teacher brings forward a bundle and unties it in the presence of all. It is announced that the three anna subscriptions amount to five rupees and the free-will offerings to twelve rupees. This has all been collected beforehand. Then the bundle of pice and nickels and silver pieces is handed over to me for the Aikya. (In thought I go back to the time, not so many years ago, when I was almost hooted out of that very rest house for preaching Christ and

his gospel of love. As Pastor Jacobrao said, "Here is a living miracle!" The leader of the Bhajan Band was once the leader of the tamashas—*i.e.*, foul plays and songs—in the villages about.)

These are not in any way exceptional cases, for such instances have been repeated all over the district; in each pastoral circle visited, the giving has averaged over ten rupees to a village and this in the face of the fact that they have not realized from the harvest, which is still in the future. Bear in mind that the Christians are not the only ones who contribute, Hindus and Mohammedans being often very generous givers. I have been more than once touched by the gift of some non-Christian. One day when I returned to my tent there sat a Hindu woman, a widow, with not a great deal of this world's goods. She had come two miles and had waited all the morning for me. To my question as to what she wanted, her reply was, "Nothing, I came only to give a rupee for God." She gave the rupee and hardly waited for the word of thanks from me. Often during the last few months, Christians and non-Christians have quietly come to me, handing me a rupee or two rupees, saying that this was a gift to the Lord's work. One day a Hindu came to my tent and, after giving some green produce from his fields, put in my hand a ten rupee note as his offering. A Christian layman came to me and asked if there was any objection to his gathering pice gifts from any and every one that wanted to give. I replied, "Of course not." He has several times brought in handfuls of pice, collected in this way. It is a constant inspiration to me to see this quiet, unostentatious giving.

THEY GIVE OUT OF THEIR POVERTY

For years the poverty of the Christians has been thrown up against them, and the constant report from the missionaries of repeated famines has undoubtedly added to the impression that India's Christians are helplessly and hopelessly dependent. Little has been written to express their generous spirit in ideal and action. It has been constantly overlooked that although the famines have formed a well-nigh unbroken chain for years, the people have all the time been giving with very little with which to give. It has been unmentioned that Christians working for barely their coarse food on the famine camps have, out of their want, continued to give toward the support of their churches.

The response all along has been greater than could be expected. The average income of rural Christian families has been found to be not more than ten rupees (\$3.50) per month, and even much below this in times of economic distress. A few families who had recently become Christians from the wandering tribes, called Mang Garudis, sent up on their own initiative from Bombay, where they had secured work, eighteen rupees at one time and ten at another, to help those left behind and in distress on account of famine. They did not have clothes enough for themselves, but remembered those who were suffering from want of food!

Definitely reckoning on the generous spirit of the Indian people, we feel assured that our churches cannot fail to be self-supporting if the Christians are trained to realize their responsibilities. Efforts along this line are yielding good results.

PAOTINGFU'S FIFTIETH ANNIVERSARY

By HAROLD W. ROBINSON

FIFTY years ago the Paotingfu, China, Congregational Church had two members (baptized in 1873); now she has 2,045. Had she three more members her record would be an average doubling of her membership every five years.

To celebrate the fiftieth anniversary of this mission station friends from Peking, Tientsin, Tunghsien, and Shansi gathered in Paotingfu, April 8 and 9. Rev. E. E. Aiken, of Taiyuanfu, formerly of the Paotingfu station, preached the anniversary sermon Sunday morning. After Mr. Aiken's sermon the congregation went out to the martyrs' cemetery, where an impressive ceremony was held, in which the twenty-four graves were decorated with wreaths of evergreen. Pastor Meng Hsing, of the Peking Independent Church, spoke briefly of Boxer days, when the Christians who are buried in this cemetery met their death. Since the martyrs were personal friends of Pastor Meng, one of them being his elder brother, at the time pastor of the Paotingfu church, his remarks were aglow with feeling and marked the climax of the impressive ceremony. Returning to the church, the Lord's Supper was observed.

Sunday afternoon Peng Chin Chang, pastor of the Teng Shih Kou church in Peking, spoke on "The Independent Self-Supporting Church." Mr. Peng is a Paotingfu man, and said that so far as he knows the Paotingfu church was the first independent church to be established in North China. He urged the representatives from the Paotingfu country churches to get on their own feet from the start, and told them to put more emphasis on securing active church members than church buildings.

On Sunday evening letters of greeting were read from Rev. William E. Strong, D.D., secretary of the American Board in America, who visited Paotingfu some years ago; Mrs. Isaac Pierson, widow of the first American Board Missionary in Paotingfu; Mr. and Mrs. H. P. Perkins, of Claremont, Cal.; Dr. and Mrs. A. P. Peck, of Berkeley, Cal.; Mr. and Mrs. George Ewing, of Winthrop, Mass., all former missionaries of the station; Mrs. C. J. King, of Claremont, Cal., who taught in the Paotingfu school and established an industrial work for poor women; Mr. Ts'ui Yueh, of Canton, and Mr. Kuan Szu Ching, former teachers in Paotingfu. Greetings were also

read from the Protestant Methodist church of Kalgan from Paotingfu gentry. Then Pastor Meng, of Peking, gave an illustrated talk on "Paotingfu in Boxer Times."

Monday morning the history of the Paotingfu station was reviewed by three speakers, Pastor Meng covering the period from 1873 to 1900, Sun Tzu Hsiang from 1901 to 1912, and E. W. Galt from 1913 to the present. Chang Heng Chiu, whose home is in the Paotingfu field, and who is now Chinese Secretary of the North China Mission, gave an address Monday afternoon on "The Chinese Church of the Future." Mr. Chang said that the church ought to have definite plans for ten years hence, and he hoped that every one of the 120 places in the Paotingfu field where there are now regular church services would by that time be independent and self-supporting. He referred to the present church as a fifty-year-old child still being carried in its mother's arms, and said that the time has come for the child to begin to go by itself.

The last meeting of the anniversary was held Monday evening, when the program consisted mostly of musical numbers. Miss Luella Miner gave a short address, as did Mrs. Li Pen Yuan, who was a former Paotingfu girl. Miss Miner was the second woman missionary to come to Paotingfu, over thirty years ago. She had just completed a tour in the Paotingfu field and spoke of the great changes that have taken place in that time. The changes, she said, made it seem like two different countries. She referred to Mr. Chang's likening the church to a fifty-year-old baby, and said that in biology we learn that the higher we rise in the species of life the longer the young have to be cared for by the parent. While fifty years seems like a long time to be carried, when we compare it to the life of the Christian church, it is not, and we ought not to expect the young child to walk too soon.

Besides the series of addresses, a group of charts and posters showing the growth of the station were on exhibition and attracted considerable attention.

Five posters showed the growth in church membership for fifty years. The first one was of a man and boy setting out a small tree representing the church at ten years of age. Successive tens of years the tree was shown to have grown and borne fruit, which was gathered into baskets. Another chart showed the increase in Chinese contributions from a small earthen money-jug to a modern iron safe. Other charts showed the increase in Chinese and foreign staff and the number of boys and girls in the mission schools.

General Feng Yu Hsiang, who first became interested in Christianity when he witnessed the killing of the Christians by the Boxers in 1900, sent a representative, who spoke at one of the meetings; and General Tsao Kun also sent a delegate, who spoke in appreciation of what the church has done for Paotingfu. The Paotingfu Police Department was represented by one of its own number.

Throughout the two days' celebration attention was divided between reviewing the past and forecasting the future. Should the Paotingfu church continue its past rate of growth for another half century, doubling its membership every five years, the total membership fifty years hence will be over two million, which would be about half the total population of the Paotingfu area. But the predominant note of those who spoke of the future was concerned more with quality than with quantity. The speakers seemed more interested in "What Kind of Church Members" than "How Many." Especially was this true of the two speakers, Messrs. Chang and Peng, both of whom are Paotingfu men. If Paotingfu can live up to her past record of growth, and produce the quality represented by these two sons, her Centennial Celebration will be an event of gigantic proportions, and missionaries will be only invited guests. May the ambitions of these young church leaders be realized, and may the God who has thus far loved and cared for this church bring her to full maturity in his good time!



POSTERS USED AT PAOTINGFU'S FIFTIETH ANNIVERSARY, TREES SHOWING COMPARATIVE GROWTH OF CHURCH EVERY TEN YEARS, IN SIZE AND FRUITAGE

"TO THE MEN OF THE FIRST CHURCH"

[The following is a letter from a Christian woman to the men of her church—a substantial and influential church not far from Boston. It was written only after it had become clear that the men were going to cut off the benevolence account in order to save a deficit in church expenses. It must have shamed many, for the church went over the top soon afterwards in both budgets, local and missionary.—EDITOR.]

PLEASE come to the church meeting which must be held before long, every last man in church and parish, to help settle what the church will do with its missionary budget.

The Home Missionary Society on March 1, 1923, had a deficit of \$64,609.

Why? Because churches have lopped off parts of their missionary budgets. It is proposed that the First Church shall cut off nearly 25 per cent of its missionary budget for the coming year.

Last year missionaries of the National Home Missionary Society were asked by the society to give up one month's salary. They did it.

Why? For the same reason that Johnny did not eat his supper.

Why was there no supper? Because churches like ours cut off more or less of their missionary budgets. This month's pay was withheld from incomes even so large as \$800 or \$1,000 a year.

Why is this suggested to our church? To save us \$3,750.

Men understand percentages. They like them. In cold cash we have given to the missionary societies for each of the last three years the sum of \$15,750. During these same years we have given besides about \$20,000 to the Pilgrim Memorial Fund. If you do not know what that fund is, it can be explained. Yet we are told this year it would be well to cut our missionary gifts to \$12,000. Are we so poor as to make it necessary to cut off so many suppers, or any suppers, we who never go without any? We do not look it.

Three-fifths of our missionary money is spent in the United States, two-fifths, roughly speaking, in foreign lands. It is well for a shoemaker to stick to his last. The writer is an officer and director of the Woman's Board of Missions, the society in best financial condition of all our societies managed though it be by women. What facts are true of it are more pressing with the others.

Dr. and Mrs. Richards, of Fall River, have made a tour of our mission stations, the doctor a specialist, helping out all the way around the world. Mrs. Richards says there is enough coal in Shansi, China, to warm the world. But coal cannot be had for the asking even in Shansi, so the missionaries have "little stoves and grate fires and big, warm hearts." Do hearts keep our rooms warm?

Dr. Ruth Hume in Ahmednagar, India, is a skilled physician. Her town is the size of P— on a plateau not so high as ours. She and one other doctor take entire charge of the only hospital for women and children in the town and for miles and

miles and miles of outstretching country and villages. The patients come in bullock carts, not in automobiles. The Woman's Board is seriously facing the possible necessity of cutting off one doctor. One doctor for an institution like the House of Mercy, with dispensary work and village work and plague inoculations thrown in! Dr. Hume has told me within three weeks that she performs operations at midnight by the light of three kerosene lamps. Why? Electric lights are possible, but the churches cut off missionary budgets and there's no supper for Johnny. Johnny may sleep as well without it, but do you want your Johnny to go to bed *every* night without his supper?

Do you know what a Bible-woman is? Into the homes the Bible-woman goes. She goes to the mother in grief whose child lies at death's door; she goes to the woman who is blind and old; to the woman who is not allowed to take water from the village well; to the woman who is living the disgraced life of a widow; to the woman who wants to end her days, but finds the water "too cold and black"; to the Brahmin woman in her bejeweled poverty; and to how many more?

These Bible-women are paid pitifully small sums, perhaps four dollars a month. The Board wants to add the trifling sum of ten dollars a year. Twenty-five dollars added would mean a comfortable living, but either is out of the question as long as churches cut down missionary budgets.

Dr. Shepard, of the American Board, went up and down and over the hills of Aintab on his white stallion, through the snows of Asia Minor, for more than thirty years until he died of typhus fever. He had a salary of \$800. He could have earned in New York, in the judgment of one who knew, an income of \$100,000 a year. Was Dr. Shepard a fool or a nobleman? Take your choice, gentlemen, he was one or the other. And what are we who cut down missionary budgets and in so doing prevent a decent wage?

Good friends, we have the money, but is it worth while to give it to missions? We live or can live in the blazing light of Christianity. The \$3,750 it is suggested we withhold will cut off from many somebodies, very real persons, as real as we, light and hope and courage and love—yes, God himself.

Outside one of the villages of India is a tree loaded with chains—chains heavy enough for an ox-cart and wire springs fine enough for a watch and chains all the way between. What are they for? To entangle the evil spirits as they would enter the village. It is only love that can cast out fear, and among the millions of gods in India, there is not one god of love.

It is a hot day in North India. Crowds are about the hospital door waiting as of old the healing touch. One by one they are admitted. Among them is a

dame with the snowy hair of nearly eighty years, but with the erect tread of half that number. "Son," she said to Dr. Clark, "I will give you any money and suffer any pain, if you will make me see for just a moment." "Mother," said the doctor, "the shadows are lengthening into night; why undertake all this pain and weariness for a fleeting good?" "Son," she replied, "I have a little grandson and I have never seen his face. I must die and I shall become as we Hindus believe a cat, or maybe a dog, or a frog—the lad will become a cow, or a hen, or a crow. If I don't see him now I shall never see him, for our lives will never touch again *through all eternity*." The doctor told her of the Father's house with its many mansions, but with brimming eyes she said: "Oh, son, you don't understand. You Christians have heaven now, but for us there is no hope."

An operation was successful, and she saw her grandchild many times before she died.

The First Church pays its choir several thousand dollars a year to sing to it such hymns as—

Come, Holy Spirit, heavenly dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours!

Must we finally come short of being great Christians in the First Church? Why must we? Our distinction has always been our generous giving. We have little devotional spirit; the men would be embarrassed to offer prayer in public; we do not train our children for the Christian ministry, nor for any lifelong Christian work. But we can be a bright and shining light on this hilltop in the giving of our money—no mean service—each one according to his ability as God knows his ability, rich and poor and medium together—a light to the county, the state—yes, the nation and the world.

Why douse the glim?

MISSIONARY LETTERS

BANDIT REGIONS

"We don't wonder that you have been somewhat excited at home by the bandit situation. We have felt the same way here, and it has not always been easy to keep one's sense of proportion, and also one's spirit of fairness. Country work here in Shantung, as in other parts of China, has been an exciting job all this past year. It has been necessary to make the choice between traveling all the time through country infested with bandits, or staying at home and neglecting our work. Of course we have made the former choice, and in spite of frequent contacts with the bandits have been unmolested. One of our preachers, however, was held up one morning, about three months ago, as he was coming into Lintsing with the contribution for our general work. He was relieved of the contribution and also of all the personal funds which he carried, but otherwise was not harmed. This money was afterwards recovered by appealing to the official of the district.

"The country workers of another mission nearby whose territory overlaps ours are traveling these days with military guard. Our local official has called upon me and urged that I accept such a guard in country touring, but I have refused for two reasons—one a matter of principle and the other of expediency. As to principle, I believe we are come to this country on a mission of peace, to try to teach these people a better way of conquering their problems than the way of the sword. Half their present troubles are due to their attempt to copy Western militarism. As to expediency, there is little profit in a military guard from my standpoint because the soldiers and the bandits may at any moment make common cause against whoever may oppose them. The military are as lawless as the bandits. Nobody trusts them, not even their own people.

"The great struggle now on in Peking is between the militarists on one side and those who desire an

honest, decent government on the other. President Li, who has just been forced from his place by the threats and persecutions of the combined military parties, would not play sufficiently into the hands of said militarists, and so they are trying to force a new *régime*. What the end will be it is as yet impossible to say. The chances are some sort of a compromise will be reached, for the forces which stand for good government seem to be strong enough to prevent any complete victory by the militarists.

"As the struggle goes on there is plenty of opportunity for 'the stranger in the land' to exercise whatever of Christian patience he can command. It is always difficult to see clearly and judge justly when one is living in the midst of political turmoil and upheaval. But surely a little careful reading of current history as it is being made in Russia, Germany, France, Egypt, India, Ireland, and the United States ought to make us slow in demanding intervention of foreign nations in China.

"There are times when we foreigners lose our sense of proportion. When the disgrace to Christendom of the situation between two so-called Christian nations in the Ruhr has been wiped out, and when America has solved her own problem of lawlessness in the Ku Klux Klan and the elements which stand for lynching, then it will be time for us to demand that China accept our services in putting her house in order."

Rev. R. B. Whitaker,
Lintsing, China.

STORRS ON BANDITS

"We had just been cleaned out of everything that we had by a large gang of bandits. We didn't even have the coin to buy us noon eats on the seventeen-mile walk to 'Near Happiness,' whither we were bound for a little Bible institute, the spring gathering of our church workers. This is the first experi-

ence of the kind in all these years in China. Maybe you would better hear about it. A year ago, when I met four armed highwaymen at the top of a mountain pass, they let me and my schoolboy companion proceed on our mere statement of who we were. This gang of fifty or sixty were a very different bunch.

"The day before Pastor Kuan, of Yang Kow, and three local preachers had started with me in a little sparrow boat the two days' journey up stream. We had three good boatmen, and made the night's stopping place early. I was for going on, but the boatmen insisted that they could not make the next ten miles before dark. I had a good swim and then supper with my Chinese friends.

"Before nightfall two other small boats tied up at our jetty. I was pleased to find on them a fellow American, a Mr. Dinsmore, of Seattle, in the employ of a British lumber company. We had something of a visit together, went up through the village street, bought eggs and green peas, and then turned in. I suspect that it was at this village that the spies of the bandits took their measure of us. They have spies in all the river towns, and even in the larger cities above and below their haunts, who keep them informed of the movements of shop people and others who may be supposed to have money. They know that the lumber company had hordes of raftmen and other employees up river, waiting for their money.

"Shortly after daybreak we were all moving up stream, my boat, with its good boatmen, traveling faster than Dinsmore's. We had gone about six or seven miles when two pedestrians, running along a bit of rocky beach, shouted to us not to proceed; there were bandits ahead that had just held up two boats. We decided to wait for Dinsmore, and meanwhile follow up our informants to see whether they went up or down, being a little suspicious of them. That was a bad move. We should have run while the running was good. Three of us got off the boat. We lost track of our informants almost immediately, for the jungle was pretty thick. By the time we turned back to our boat, the bandits were already upon it, a crowd of a dozen armed men, pitching everything out upon the bank. Two of us ran back to give Dinsmore warning. Almost immediately another desperado sprang up from beside the road. I ran back and yelled to Dinsmore not to land. This was one of the reasons why later the rascals were so sore against me. He got away with only a few stray shots.

"I was quickly seized and had my hands roughly bound behind me with palm fiber rope, and thoroughly searched, every last thing on my person, even eyeglasses, being taken. A few vicious jabs with the butts of their guns and admonitory kicks let me know that they expected me to be docile. We were marched off up the road for a mile or more, and a little way back in from the road to where my other friends and the plunder had been taken.

"It was with considerable difficulty that we convinced the evil crew who we were. They insisted that I was a Mr. Christian, a fellow missionary of our Foochow group, who with his wife had visited us at China New Year's, and returning down this

branch of the river to Foochow, had been cleaned out by this same bunch. They related that his report to the consul had resulted in their being harried by soldiers, and going without rice for four days. This time they were going to pay him back. They were very sure I was he. I wore the same kind of trousers (!) I wore glasses as he did; my eyes were blue like his (!), etc. Finally they were persuaded, and even gave me back my glasses; umbrella and fountain pen to one of my preacher friends. I gave them a demonstration of the uselessness to them of the Corona that I chanced to have taken with me on this boat trip, and they let me have that also. They were getting restless with these dickerings, and we thought best to go while they were in the mood.

"That same day they took two men from boats off into their mountain fastnesses to be held for ransom; and next day, six others and a woman. So we 'beat it.' By the time we had gone four miles to the nearest town above, the pastor, who was not in good fettle, had given out, and we had to leave him there to return by chair the next day to Yang Kow. He reported by letter that the boatmen were badly beaten up and stripped of even their cooking utensils. I lost nearly \$100 (gold) worth of clothes, blankets, camping kit, and personal effects, and my four companions about as much more. The five of us had a total of less than \$100 coin, including quarterly mission stipends of two men that I was taking to the conference.

"Naturally we were unusually glad to get to our destination safe and sound, though empty.

"We had a very happy little Bible retreat of three days, heartening and instructive for the group of twenty-five or more church workers. Miss Funk, of our Kien Ning group, was the only other foreigner. She gave us a very fine Bible study on the youth of Christ. I am sorry to report that she also has had her first adventure with bandits. As we broke up, a considerable group of us journeyed the first day together, and had a big gospel rally in one of our churches twenty miles away. The second morning our roads branched. We hear that her chair, temporarily occupied by old Pastor Chang, while Miss Funk herself with four of the preacher folk climbed up the mountain pass on foot, was attacked by nine ruffians with knives and cudgels. They slashed up the pastor's face and hands slightly, and nearly broke the ankle of the best chair coolie—the other two were useless opium eaters. Miss Funk's new steamer rug, a knitted coat, a leather hand bag with money, keys, etc., were all taken, as well as a small bundle of clothing that she was carrying for one of the preachers.

"With the inert and venial officials that are in charge of practically all the magistracies of these 'hsien' cities, it is hopeless to look for redress, or any speedy clearing out of these packs of human vultures. The Chinese are thoroughly discouraged, but, as always, take things philosophically."

Faithfully yours,

Charles L. Storrs, Shaowu.

May 3, 1923.

STOP, LOOK, LISTEN!

"We are all watching month by month with the keenest interest the progress of the Board's financial year, and are most earnestly praying that God may incline the hearts of our people to give generously so that no work of the Board need be given up. It seems almost tragic to us on the field here to think of retrenchment or giving up. In fact, the situation becomes tragic if we cannot go forward. To stand still now means losing an opportunity unparalleled in the history of Indian missions. We know that the whole world is alive with new life.

To us who are so close to the life of India it has been the birthplace of many of the world's religions. This day is a day of salvation to this great people, and if India can now be won, it will mean all the difference in the world to all nations; and India certainly is looking for new light and for guidance, even amidst all her opposition to Western ideas. She has learned that Christ is not Western, and therefore she is seriously considering making Christ her own, and we must be faithful in holding up the Cross before her eyes at this time."

John J. Banninga.

NOTES ABOUT THE FIELD

In Kessab, thirty miles from old Antioch, there was before the war, a Sunday school of 2,000 members. Most of the buildings were destroyed; most of the people driven away or killed. Those who have survived want a Sunday school and are sending urgent appeals for leaders. The preacher at Kessab is one of the Aintab, Central Turkey College, boys.

In 1922 more than \$4,000 was spent in Shaowu, China, by the people, in spite of floods, wars, and awful poverty. One Shaowu girl is studying in Pomona. Two are in college in Peking. One is in Ginling, the woman's college at Nanking. One is studying in Shanghai and others in Foochow. They are loyal in coming back to teach in Shaowu, but the number of villages which send begging for teachers does not wait for college students. Girls from the Shaowu Girls' School are eagerly welcomed and given all kinds of help and honor for their services.

The W. B. M. has four Bible women working in the Phillippopolis field. They are a fine group of women and their reports make interesting reading. Along with their general evangelistic work each one has chosen a special line of interest. One devotes her time largely to working girls, and is also "the right hand man" of the pastor of her church. Another is pushing temperance work in her own town and in neighboring villages. With the pastor of one town she goes about in the villages using a magic lantern and temperance slides for her talks. In a pastorless church she conducts the Sunday morning church service and has a good Sunday school. She is also teaching a few of the young refugee women who have come into Bulgaria by the thousands and helping them get adjusted to their new surroundings. A third is especially interested in juvenile offenders and follows up their cases, visiting also in their homes. The fourth had some nursing training at Ann Arbor, Michigan, and is often called upon in emergencies. Miss Agnes Baird (I.) writing of these Bible women says: "They are loved by their own people who see in their lives a reflection of the Master's life as they, too, go about doing good."

Miss Quickenden (I.) and Miss Bertha Smith (B.), our missionaries at Aruppukottai, Madura Mis-

sion, India, are happy in having at last secured the title deed for the new site for the girls' day school. The new land will provide ample space for a proper school building, teachers' house and playground, affording relief from the overcrowding of the former site.

In the Aruppukottai church, during a recent Sunday morning service, while the notices were being read, a Hindu woman walked up the aisle and laid her offering on the table before the pastor, telling him what it was for. She was one of the Bible-woman's pupils who had come to church to give this thank-offering because her baby was healed. Two other Hindu women who came with her, in talking after the service, said, "We always take our troubles to Jesus now, because we know that God will answer our prayers." Miss Quickenden writes that there are many such women, Christians in heart, who would like to join the church, but are held back by their caste. In the particular caste to which these women belong there is a rule that any man who allows a woman to come to the church is fined Rs. 5—but they come none the less.

SALE OF STUDY-BOOKS

In order to prevent confusion, we advise those who desire to purchase study-books on Japan to look to the Board nearest them: If on the Pacific Coast, to the Woman's Board of Missions for the Pacific, Phelan Building, 760 Market Street, San Francisco; if in the Middle West, to the Woman's Board of Missions of the Interior, 19 South LaSalle Street, Chicago; if in the East, then to the Woman's Board of Missions or to the American Board, 14 Beacon Street, Boston; or, if so desired, to the Pilgrim Press, 14 Beacon Street, Boston. He should not write to the publishers, as by arrangement with such the Boards handle the sale.

The book for adults is Fisher's *Creative Forces in Japan*; that for boys and girls of High School age, Axling's *Japan On The Upward Trail*; and the one written for women especially, DeForest's *The Leaven in Japan*.

Prices for all are: paper, 50c, cloth, 75c.

A MARATHI ANNIVERSARY

One hundred and ten years of service rendered by the American Marathi Mission in Western India were celebrated February 12 by a big gathering of Indian Christians at Ahmednagar. Unconsciously the people were also celebrating the birthday of a different kind of missionary, Abraham Lincoln, but they had little thought for this aspect of the occasion!

The Americans turned over to a committee of the Indian Christian community the management and planning of the gathering. The gathering itself, which was held in the union training school compound, was a combination of an American picnic, a county fair, and a street carnival—with one attraction, the picnic lunch, omitted.

The program of sports and races included the usual events. One of the unique contests was a "dictation race." Six men and women were chosen. The men were given a difficult English sentence, ran 100 yards to their women partners, repeated the sentence to their partners, who wrote it on a piece of paper, and returned to the starting point.

Demonstrations of the work accomplished by the three scout troops of the mission, representing the high school, the union training school, and the industrial school, were a feature of the program. All three troops united in a knot-tying contest which was won by the union training school troop. The high school troop gave an exhibition of pyramid gymnastics.

Tea stalls, at which tea and cookies and other eatables were sold, provided for the inner man. At the close of the races and sports the winners were given prizes by Dr. R. A. Hume, senior missionary of the mission.

The net proceeds of the gathering will be added to the centenary fund of the mission, which has three sections: a pastors' sustentation fund; a higher education fund; and an evangelistic fund.

The spiritual aspect of the day was emphasized in a morning service at the First Church.

The American Marathi Mission was founded in 1813, being the first American Christian mission established in India, and the first mission of any Protestant denomination permanently established in Western India. In 1913 a centenary celebration was held, at which many representatives of the American Board were present.

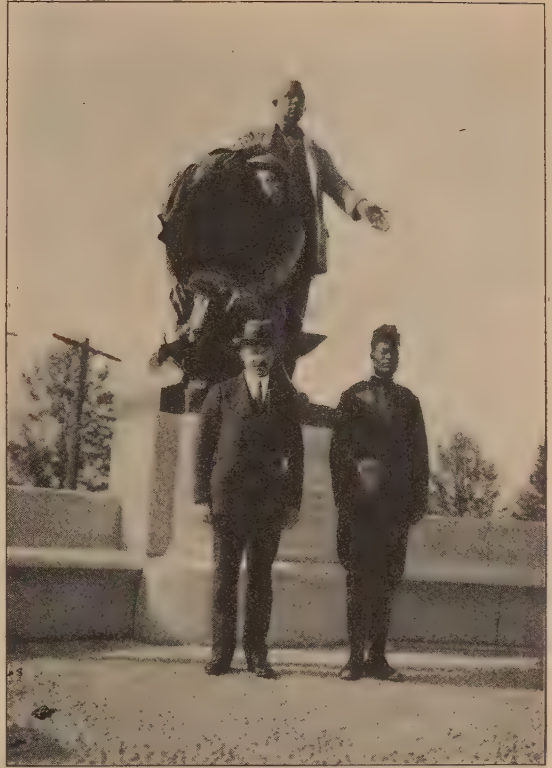


Photo by Secretary George L. Cady, A.M.A.

MR. JONAS D. SOMA OF ANGOLA, WITH MR. WILLIAM BELL
Before the Booker Washington Memorial at Tuskegee

The young man in uniform is Mr. Jonas D. Soma, a Portuguese native African from Angola. After completing the course then offered by the Currie Institute, Mr. and Mrs. Bell brought him on to America.

The photo was taken while he was pursuing a six months' course at Tuskegee. He is now at Tal-ladega to continue a preparation which will fit him for Christian service upon his return to Angola.

His father and mother are living and also three brothers and sisters. His father always felt that a man should have but one wife and so he remained a monogamist in a country where polygamy is common.

Of his conversion Mr. Soma writes:—

"I can never forget the day I gave my life to Jesus Christ. It was on May 7, 1914. The seven elders and the missionaries met together to decide my fitness to join the church. I was baptized by Dr. Stover. A little company of us used to go out to the villages trying to reach those who did not know about Christ. Then we would tell them of Him and how He came to save the world, giving up His life for our sake, and not me only, but for all. We used to go out five to ten miles away gladly following out the spirit of the great commission, 'Go ye therefore.' Where it was possible we would return Sunday afternoon, but sometimes we would sleep again and come back Monday morning. Then the next Sunday we remained at the station, and another group went out."



THE FIVE GRADUATES OF ST. PAUL'S, TARSUS

Three Moslems, two Christians. Diplomas for all, regardless of creed or class

WORLD BRIEFS

A total sum of £9,594,254 (or about the price of one and a half "Dreadnoughts") is contributed annually by the chief countries of the world towards Protestant foreign missions, say the secretaries of the International Missionary Council in issuing a statement regarding the figures they were instructed by the Council to collect regarding the average aggregate contributions of the chief countries of the world. This total, based on a three years' average and on the exchange rate of December 30, 1922, is made up of the following national contributions:—

U. S. A. and Canada	£ 6,327,597
Great Britain	2,310,000
Sweden	280,926
Australia	172,436
Norway	163,000
Denmark	91,715
Netherlands	84,922
South Africa	69,750
Switzerland	53,818
France	21,700
Finland	17,550
Germany	430
Belgium	408

Before the war Germany was a close rival of Great Britain and the United States in her contributions to foreign missionary work

Vol. I, No. 1, of the Oberlin College *News Letter* reveals a commendable pride in the facts it can state in reference to the Oberlin faculty. Somebody on the editorial staff has studied *Who's Who* to advantage. He reports that thirty-eight residents of Oberlin are listed in that volume, thirty of whom are Oberlin professors. Oberlin professors are members of sixty state and national organizations for educational and scholarly purposes; eight members of faculty and alumni are members of the American Association for the Advancement of Science; while the list of magazine articles and of books in process of printing, whose authors are Oberlin men, is astonishing. We wish the editor of the *News Letter* would devote one number to the Oberlin men on the mission field. "Saints, apostles, prophets, martyrs"—the record would require a double issue, both in pages and in numbers, but it would make Oberlin faculty, alumni, and students proud and ambitious indeed.

A stained-glass window is being erected to Mary Slessor—"the Great White Ma" of Equatorial Africa—in Dundee, Scotland. One panel shows her working at the loom in Dundee, where she was a factory girl; another presents her surrounded by Negro children in Africa; while the third panel pictures her in the seat of judgment as vice-president of the native court in Ikotobong, Africa. Miss Slessor died in 1915.

MISSIONARY PERSONALIA

Dr. Lora G. Dyer, who has been most generous of her time and strength during her furlough, touring in New York and Vermont, and giving helpful service at summer conferences, is booked to sail August 23 to resume her work in the Foochow Mission. On the same boat, the *Empress of Canada*, sailing from Vancouver, there will sail a large company of missionaries, including Miss Grace M. Breck, returning to Paotingfu, Miss Helen Fair, who goes at her own charges to assist for one year in one of our Girls' Schools in Japan and Miss Priscilla Holton for term service in the Wenshan Girls' School, Foochow. Miss Holton is a graduate of Mount Holyoke College, class of 1922, and her girlhood home was in Springfield, Mass. Other missionaries of the W. B. M. who have recently sailed are Mrs. Katherine V. Gates, August 11 from Montreal to rejoin the Marathi Mission, Miss Katherine F. Fanning, supported by the W. B. M. I. but returning to Japan via Vancouver to assist Mrs. Agnes D. Gordon and Mrs. Dwight Learned in the kindergarten work at Kyoto, sailed August 9 on the same boat with Miss Evelyn Fox, who goes to the Philippines, to enter upon the evangelistic work and Miss Olive Greene, sailing from Boston, August 24, after a brief vacation, for Athens.

Miss Ellen Blakely (B.) writing from Marash, Turkey, reports that

mail comes through regularly and without much delay. At the Commencement time in Marash only one girl took her diploma. She was the 251st to do so in that institution. Only four had done so before Miss Blakely's connection with the school. "It is difficult," Miss Blakely writes, "to make plans for the future, but we hope some girls belonging to our two upper classes can be arranged for in Aleppo next year. There is prospect that we shall have here a good number of pupils but they will most of them be of primary and intermediate grade."

Miss Clara Richmond (B.) of Cesarea was reported as seriously ill of typhus in Beirut. The last account says the crisis was safely past. Miss Richmond went out in 1909 for work with children, especially in the Kindergarten. Of late years she has done a large amount of relief work and has also given herself with devotion to church and evangelistic work.

On September 6, from Boston, in addition to Miss Ruby Phillips and Miss Clara Gray Labaree, mentioned elsewhere, will go several other missionaries, among them Miss Grace F. Woods, daughter of Mrs. Robert Woods of Hatfield, Mass., who is to assist for a year in the Ahmednagar Girls' School. Miss Bertha Blodget of West Boylston, Mass., is booked to sail Sep-

tember 5 from New York, to spend a year as assistant in the Colegio Internacional, Barcelona, Spain.

Miss Elizabeth Baldwin writing from Kusaie tells us the printing of "Pilgrim's Progress" has just been completed in the Truk language. The school boys were busy binding the books to send off to Truk on the next steamer. The following week they were planning to have a day of prayer preparatory to commencing the great work of printing the Bible in the Kusaian language. The Baldwin sisters want everyone who has any part in that work to do it as unto the Lord. The Truk people have been passing through a season of distress due to famine caused by a disease which has spread among the trees. The Misses Baldwin were thankful for gifts of money which enabled them to forward rice to the teacher and the Christian community at Truk.

Miss Frances Woods (B.), returning from the Marathi Mission, India, landed in New York May 9. Miss Woods, who has come home to be married, has been teaching in the Girls' School at Ahmednagar, Western India. She will be greatly missed both in the school and in the mission. Miss Woods expects to return, after her marriage, to Bombay, where Mr. Charles Irving Brown, her fiancé, is representing the Standard Oil Company.

THE CHRONICLE

MARRIAGES

August 5. In Lakeville, Conn., Miss Frances Eloise Rose and Dr. Jean Alonzo Curran, under appointment to North China.

DEATHS

June —. At Fenchow, Shansi, North China, Mildred Husted, daughter of Mr. and Mrs. Jesse B. Wolfe.

June —. At Fenchow, Shansi, North China, Mary Elizabeth, daughter of Rev. and Mrs. Watts O. Pye.

August 4. At Franklin Mass., Miss Mary L. Daniels, formerly of Harpoot, Turkey. Miss Daniels served the American Board for twenty-seven years on that field.

August 4. At Kodaikanal, India, Rev. James E. Tracy. Since 1877 connected with the Madura Mission.

SAILED FOR THE FIELD

July 7. From New York, Rev. and Mrs. Ralph L. Abraham and family, who are returning to their field in South Africa.

July 24. From New York, Miss Gertrude Bigelow, to teach in the Barcelona School, Spain.

July 24. From New York, Rev. and Mrs. Charles T. Riggs of Western Turkey.

July 26. From Vancouver, Rev. and Mrs. Lyman V. Cady and family, returning to North China. Sailing on the same ship was Miss Alma M. Atzel, also returning to North China.

July 28. From Montreal, Rev. and Mrs. James M. Hess and family of Madura. They are returning after being in this country on furlough.

ARRIVALS IN THIS COUNTRY

June 4. In Vancouver, Miss Mary L. McClure, of Fenchow, China, on furlough.

July 18. In Vancouver, Miss Fanny E. Griswold, of Maebashi, Japan, on furlough.

July 31. In New York, Miss Isabelle Harley and Miss Esther Bridgman, of Constantinople, Turkey.

August 1. In New York, Rev. Robert Stapleton, of Trebizond, Turkey.

August 1. In New York, Mr. James E. Goldsbury, of Tarsus, Turkey, completion of three years' service.

ARRIVALS ON THE FIELD

June 5. In Madura, India, Miss Katie Wilcox, returning to the field.

METHODS AND PROGRAMS

THE YOUNG FOLKS SHARE IN THE JOB

By Herbert W. Gates

From the pamphlet *The Young People's Share*, now ready for distribution by the Commission on Missions, 287 Fourth Ave., New York.

"What is the Every Member Canvass?"

"That's when the men come around to your house and get you to pledge money for the church."

"Do any of you make pledges?"

"Sure, I do."

"I made one."

"So did I."

"What for? On what does the church spend the money?"

Silence, shrugs, dubious looks and "I don't know."

"Well, isn't it rather foolish to give money when you don't know what it is for? Why don't you ask your folks and find out about it?"

These were some of the questions and answers in a discussion carried on by members of a church school Senior Department with their leader. They followed up the final suggestion and returned the next Sunday with the report: "Our folks don't know much about it either."

Being of a practical mind, their next question was: "What shall we do about it?"

They decided to study the matter: first, that they themselves might give more intelligently; second, that they might do something to increase the amount of information and interest on the part of others in the church.

They investigated their church budget to learn what its items were and the cost of each. They made some interesting discoveries and offered some suggestions as to the relative value of certain ex-

penditures. Then they studied the benevolence budget asking: "What are all these different societies for?" "What kind of work do they do?" "How can we tell folks about them?"

The outcome of this study was, first of all, a series of programs given in the worship period of the department, each illustrating the work of some mission board. Then the department gave, as the chief entertainment feature at a church social, a little dramatization representing an afternoon call by two canvassers at the home of a church member. Members of the department prepared a series of posters illustrating the work of their church at home and abroad and, finally, the department voted that its members should offer their services to assist in the canvass in any way that might be desired.

In another church school the idea of making posters to help advertise the canvass was suggested to the members of the Junior and Intermediate departments. Each class prepared one poster illustrating some one phase of the missionary work, the various subjects being chosen in advance so that all might be represented in the final exhibit. Information was secured from denominational literature furnished to them by the Department of Missionary Education and pictures were found in the Picture Sheets published by the Missionary Education Movement.

The posters were displayed at the dinner of the canvassers. They were examined with great interest

(For details regarding Posters, Exhibits and Dramatics, be sure to order the pamphlet prepared by Secretary of Missionary Education for the Commission's use. Order of the Commission on Missions, 287 Fourth Avenue, New York City, or of Dr. Herbert W. Gates, 14 Beacon Street, Boston, Mass.)—*Editor*.

and more than one man admitted that he had learned more that night about the enterprise for which he was to solicit subscriptions than he had ever known before.

OUR THANK-OFFERING (FOR ADULTS)

DAISY COLMAN (I.)

PROGRAM XII, adapted from *Thank-Offering Suggestions* by Mrs. L. L. Davis.

1. Have Thank-Offering Service in each department of church life or unite in a Sunday morning or evening service.
2. Let the Publicity Committee advertise well. Extend personal invitations by letter or 'phone.
3. Have appropriate decorations, flags, flowers, etc., and let the young women gowned in white act as ushers.
4. A processional would be very attractive.
5. 1923 Responsive Service for Thank-Offering Festival, "Our Call—God's Answer," by Mrs. L. L. Davis, contains hymns and scripture suggestions and is a very beautiful service (\$1.00 per hundred).
6. A brief inspirational address on object to which offering is to be sent.
7. If held in the evening, a short missionary play would be most enjoyable. "Crowded Out," by Miss DeForest, Kobe, Japan, has been rewritten and attractively printed (15 cents each).
8. Gathering of the Offering.
9. Prayer of Consecration.
10. Recessional and Benediction.

Additional material:

Thank-Offering Samples, including price list.

KOBE LEAFLETS:

Kobe College in Japan, 5 cents; Our Neighbor on the West, 2 cents; Kobe College a Social Force, 2 cents; Forceful Facts, free.

PASSING ON THE TORCH

A Candle Service used in the Congregational Church, Benton Harbor, Mich.

LEADER (*facing audience with large candle not lighted*):

The Women's Missionary Society in this church is striving to train the children in the work of missions. We have two societies, The Daughters of the Covenant, composed of girls of high school age, and the younger girls' society called The Livingstone Legion. It is our task to train these younger pupils for missionary service, so that the great work of missions may go on with greater zeal and bigger returns after we are gone. (*Continues talking while lighting the candle.*) This exercise of the lighted candle is to symbolize the transmitting of our light to the younger workers, and they by receiving the light accept the task laid upon them.

(*The children march in to music, each holding a smaller candle than the leader's. They light their candles from the leader's larger one and form on each side of leader facing audience. The music stops when the first child lights her candle, and the leader says:*) May your circles grow in numbers as they grow in strength. I hope that each one of you will be ready to seek beauty in this beautiful world of ours. May each one of you be willing to give the service of love, not only in her home, but in the larger

home which is the world. May each one study people and conditions in order to understand them.

Above all, each one must have a happy heart, that others may catch the contagion of her cheerful spirit.

You are Christ's workers in a fight against injustice and oppression, and you must promise with all zeal to extend the Kingdom of the Leader whose name you bear.

You must be true and give His truth to all the world. Be pure and give his standards of purity to lands that know Him not.

Be worthy and give your gold that boys and girls everywhere may know and love your King.

Glorify service. Serve for the joy of serving and because you are free.

(*Holding candle up*):

The lighted candle is the emblem of service giving light and cheer to the whole world.

LEADER AND CHILDREN repeat Matt. 5:16:

Let your light so shine before men that they may see your good work and glorify your Father which is in heaven.

(*Prayer by Pastor.*)

MORE METHODS

When the Crusaders in Plymouth Church, Des Moines, Iowa, wanted to report their year's work, they "said it with candles" as follows:

BOY (*with heavy voice, holding September candle*):

September's candle flared, "Crusaders! Come! Lamp-Lighters! Light the world! It must be done!"

GIRL (*our secretary, holding October candle*):

October's candle flamed in glad surprise, Our Legion grew in earnestness and size.

BOY (*who was so tickled to wear a turban he kept it on during Sunday School*):

November's candle burned with all its might As "Wonderland of India" met our sight.

BOY (*holding December candle*):

December's candle flickered merrilie When box for Pasmalai put to sea. (India)

GIRL (*holding January candle*):

The January candle spluttered—seemed to wink, For "India Inklings" made the Legion laugh—and think!

GIRL (*we "stamped out" superstition in India by sticking postage stamps on our large map. They amounted to 98c. and went into the Thank-Offering jar*):

The February candle shone out in hopes and joys As India's map grew thick with stamps from Plymouth girls and boys.

GIRL (*March*):

In March a Legion candle glowed and seemed to have some fun When we were asked by Grown Folks' Band to tell them what we'd done.

APRIL:

When April's candle glimmered like a star, It lighted up a full Thank-offering jar! ($\frac{1}{2}$ pt. glass jar, \$8.02.)

MAY:

The May-time candle sparkled gay and tall On "Magic Box," "Lincoln," and "Carline Hall." (We dramatized Chap. II in May.)

JUNE (*small girl*):

This pink June candle wavered—then turned pale To see our "Magic Box" and oh! that magic sale! (Articles made in part by children themselves.)

TINY GIRL (*holding ten unlighted candles*):

Ten other candles wait to glitter here, Lamp Lighters true will light them all next year!

BOOKSHELF

Near Eastern Affairs and Conditions. By the Hon. Stephen Panaretoff. Macmillan Co., New York. 216 pages. Price, \$2.25.

This volume, by the leading interpreter of Bulgaria to the United States, is particularly interesting at the present time. It brings out clearly the connection between the Bulgarian and Turkish peoples, advancing the theory that the Bulgarians were originally Turks but have been thoroughly amalgamated with the Slavic peoples through the long years of history. The book is a series of lectures not too closely related, and covers a variety of subjects. The fifth lecture, on "Efforts at Reform in Turkey," is of especial interest in view of the framing of the treaty between Turkey and the European powers.

The statement regarding the capitulations as originally the expression of the magnanimous favor of a superior Turkish power granted to France at a time of Turkey's greatest success sheds clear light on the present struggle over the privileges granted by these capitulations.

While Professor Panaretoff is a loyal Bulgarian, the book is written in a very impartial spirit and gives an excellent historic background for religious as well as political affairs in the Balkans as they are related to Turkey.

E. W. R.

THE PRAYER OF SELF

Anonymous

One knelt within a world of care
And sin, and lifted up his prayer:
"I ask Thee, Lord, for health and power
To meet the duties of each hour;
For peace from care, for daily food,
For life prolonged and filled with good.
I thank the Lord for gifts received,
For sins forgiven, for pains relieved;
For near and dear ones spared and blest,
For prospered toil and promised rest.
This prayer I make in His great name
Who for my sake's salvation came."

But as he prayed, lo! at his side
Stood the thorn-crowned Christ and sighed:
"O blind disciple, came I then
To bless the selfishness of men?
Thou askest peace while all around
Trouble bows thousands to the ground.
Thou askest health for thee,
And thine, while others die,
Thou thankest me for pardon, for success,—
For thine own narrow happiness."

"Not in my name thy prayer was made;
Not for my sake thy praises paid.
My gift is sacrifice,—my blood was shed
For human brotherhood.
And till thy brother's woe is thine,
Thy heartbeat knows scant throb of mine.
Come, leave thy selfish hopes
And see thy birthright of humanity.
Spend and be spent, yearn, suffer, give;
And in thy brethren learn to live."

THROUGH THE EYES OF A FOREIGNER

A FOREIGN student recently said to an American friend that he was not attracted to Christianity because "it costs so little to be a Christian." The American was inclined to be angry at first, but later he realized how little he himself was doing for Christ. If he preferred not to help in this and that work in his church or community, he refrained from helping; if he felt like easing up at this point or that, he did it. What sacrifice did he ever go to for Christ? There was truth in his foreign friend's observation.

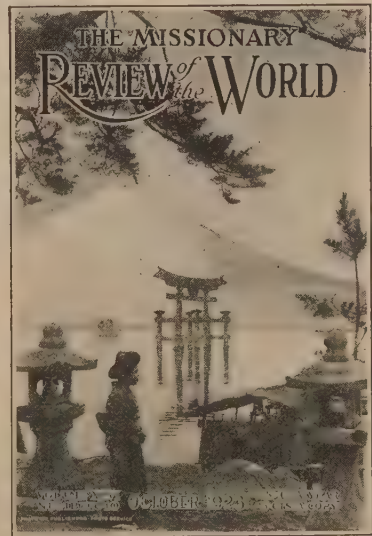
A REVIEW THAT IS—

The Key to the Situation

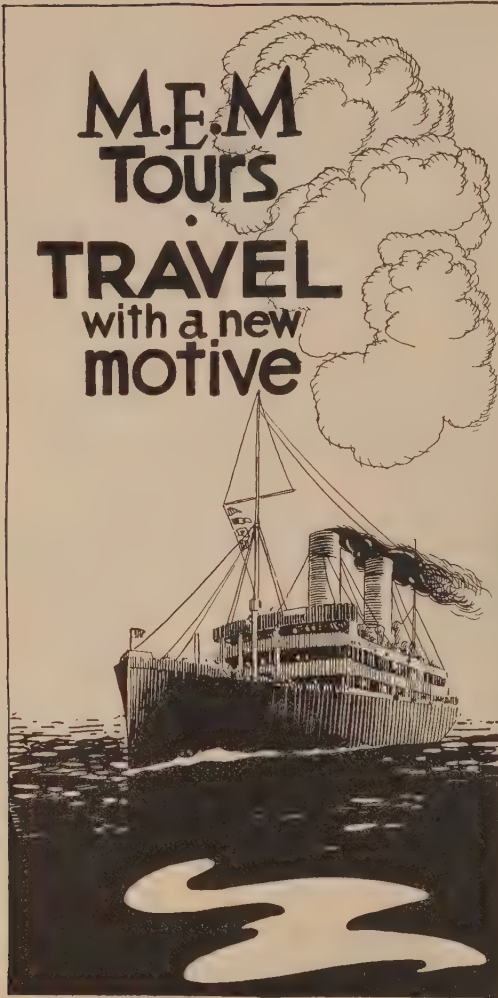


WE are constantly hearing of a demand for a magazine combining both home and foreign missions. We know of none better than *The Missionary Review of the World*. We covet for this monthly a wide circulation in America. It represents as no other "popular" periodical does the foreign boards and the council of home missions. In part it is subsidized by some of the societies of other denominations, but as an independent organ, interdenominational as well, it relies upon readers of all classes and creeds. Congregationalists could well profit from reading it regularly. It can be secured at \$2.50 per year, twelve numbers.

Write to Wm. Delavan Pierson, Editor, 156 Fifth Ave., New York.



Especially do we call attention to the October number of *The Missionary Review of the World*. This is devoted to Japan, the special study of the fall and winter.



UNIQUE TOURS FOR TOURISTS

To those who are looking forward to a trip to foreign countries, particularly to those who are considering the possibility of a trip to the Orient, the new possibilities of a trip of an entirely different sort than the usual itinerary, will prove most interesting and alluring.

It is a well-known fact that few tourists receive much, if any, impression of the splendid success of missionary work in the countries through which they travel. Too often one hears returned travelers say, "I didn't see any missionary work in China" or "I was told by those who ought to know that India would be better off if the missionaries had never come." For some reason steamer decks and hotel lobbies seem to be favorite resorts for those who care little for the spread of the Kingdom of God among men and it is from this class that the usual traveler gets his impression of the failure of missions.

The tourist's itinerary is made up simply with the ideas of pleasure and sight-seeing in mind and "the greatest work in the world" is not considered worth

while being included. Those who have conducted groups of travelers through mission lands have been careful to visit dust-covered and dingy temples filled with hideous idols but have omitted the splendid structures erected for the worship of the Living God.

They have exploited the degradation and wretchedness of Oriental people and failed to show the wonderful transformation wrought out by the Gospel of Christ in multitudes of the same race.

Realizing these facts, the Boards of Missions have sanctioned the opening of a travel department by the Missionary Education Movement in order that the great work of Christian Missions may be included in the program of those who travel under its auspices. In addition it will be the policy of the Movement to give as much opportunity for sight-seeing as the commercial companies do and to furnish the very best in the way of travel facilities.

Small groups of people who appreciate this plan will be given the opportunity of visiting various parts of the world under the leadership of men chosen for their knowledge and ability and thus get the very most out of such trips.

Dr. John Cobb Worley, for seven years the Pacific Southwest secretary of the Missionary Education Movement, has been placed in charge of this new department. He has lived ten years in the Orient and has conducted four successful parties.

The Missionary Education Movement is offering a number of interesting trips: one is a ninety-three day trip, sailing from San Francisco October 4, visiting Hawaii, Japan, Korea, North and South China and the Philippine Islands, returning to San Francisco January 22, 1924. Shorter or longer variations of this trip may be taken.

A conductor will accompany the party from America and will be assisted by missionaries and English-speaking Christians throughout the tour.

For all information regarding these missionary tours in regard to prices and membership and itinerary, address Travel Department, Missionary Education Movement, 150 Fifth Avenue, New York City.



M. E. M. TOURISTS AT NIKKO, JAPAN

THE HOME BASE

The American Board

A MONTH OF PRIVILEGE

Whatever the outcome in those fateful days of September the month of August is a time of rich experience in the Board rooms. The gifts of thousands of loyal friends are pouring in. The letters carry earnest approval of the Board's work. Some speak with affection and praise of particular missionaries, others dwell on the Board's past, for memories of years ago are mingled with a love of the Board and its record of more than a century.

THE FRAGRANCE OF SACRIFICE

One man over ninety years of age writes that he is sending the largest check "I have ever drawn for benevolence, \$500," to be added to two other checks of \$100 each sent in this current year. One friend of the Board through many years gives up an annuity that \$10,000 may come to the aid of the work in this emergency, and a woman of 85 years of age sends her check for \$10, although she is taking care of herself and has but a few hundred dollars in the world. Most of the letters wish they could send larger checks. Mention of faithful prayer accompanies many gifts. The letters from missionaries arrive in each foreign mail. Here is a mother of three children in difficult circumstances because of increased costs of living who sends \$50 to the Board's aid. On the same morning checks arrived from two of our veterans in the Orient, whose combined years of service reach exactly 100 years; from Dr. Dwight Learned of Japan and Dr. Arthur H. Smith in China. Each day's mail reveals the spiritual emphasis felt by the Board's friends in the work of missions. The machinery is nothing. The spirit is everything. It is the work of God's Kingdom that is being done by the Board's missionary staff. If this is true it will be protected and will flourish.

THE MEN TO LEAD

Within a few weeks after this number appears several thousand members of our churches will be approached to become canvassers for the benevolences. If each one of these messengers, these "minute men," could be made to feel the importance of their position and if their message to the membership becomes 100% loyal, 100% enthusiastic, what depths of conviction and devotion we would reach.

A third of our churches have no canvassers at all. A pastor who does not know, or who does not care, fails to lead his people with courage to partnership.

Laymen who try to lead just fall short of great success through indifference, or lack of courage or

because they just cannot lead in strength. One man with heart filled with earnestness can make a canvass a success. He can talk it over with every possible objective. He can discover new plans even if he cannot create them. He can inspire the trustees, or the pastor, or doubtful canvassers and can bring success out of failure.

One such man can feel the sense of responsibility and can strike for the cause of the Kingdom at home and abroad.



DR. REED

Dr. Cass A. Reed, Dean of International College, was on a short visit to Boston this summer when this picture was taken. He came from Smyrna and Athens to meet with the trustees of the College, to decide upon the policy of rehabilitation. He reported the reopening of the institution at Smyrna with the apparent approval of the Turkish officials, and the opportunity faced by the faculty in so far as the curriculum would conform to the new laws of the Nationalists. He came to plead for more men and money with which to meet the crisis.

Dr. Reed believes that the American Board should proclaim its purpose to remain in Turkey and to help in the education of that people.

Rev. J. Kingsley Birge is enjoying a much deserved furlough. He was in Smyrna when the burning of the city and the massacres took place, and stood by during the hard months that followed. He saw his own home looted, his Armenian and Greek friends killed or driven into exile, International College, on whose staff he had served for years, reduced to a mere handful of boys, and the Girls' College destroyed altogether. He saw all the fruits of years of labor apparently swept out of existence. Yet in spite of what he and his colleagues have suffered, he desired and plans to return to his work for the Turks—whom he believes we must help in every way possible under Turkish law.



MR. BIRGE

Woman's Board of Missions

MARY L. DANIELS

Not in the chapel at Harpoot, Turkey, in the poplar coffin covered with black and lined with white by the loving hands of fellow-missionaries lay the remains of Mary L. Daniels on August 7th, 1923.

It was there on mission ground that the aunt, Mary Warfield, was laid to rest.

But her namesake, who followed in her footsteps as a missionary, slept in the chaste grey casket in her own home church at Franklin, Mass., surrounded by the beautiful flowers which it would have been impossible to procure in Harpoot. There her tribute would have been the tears of those who have been blessed by her faithful, devoted service as she fed the hungry, clothed the naked and visited the sick in the name of her Master. Her face in its satin setting showed no sign of the hard work she had done for her girls, nor of days of massacre, fire and suffering through which she had so bravely passed.

She lived up to the words found in her letter of application to the Board.

"It seems as if my work were in Harpoot and that Christ has called me to go. I am ready and willing to do His will. He has made my life so happy that I want others to know of His blessed love."

Her pastor wrote of her as "one of our choicest spirits," "an energetic character who carried a great deal of energy into her teaching."

This energy found its work in the management of a school of hundreds, ranging from kindergarten to college, when she became head of the Women's Department of Euphrates College.

It was seen in the home for girls connected with the college and when some objected to having her rooms in the midst of the school, she said, "I had rather have five girls come to me needlessly, than to have one girl find me absent when she really needed me."

Though she was strict in her discipline, her girls loved her and rejoiced to observe her birthdays when she was crowned as a queen among them.

A colleague just returned from Turkey says, "She is still loved and remembered by her pupils

now scattered all over the world and no one has ever taken her place with them."

Since her return in 1912, her service has been in the rooms of the Woman's Board and she was not only a most efficient librarian, but gave aid to those who brought to her their difficulties in the making of programs and other lines of missionary work. She was frequently called to lead the devotional part of meetings and conferences, being specially gifted in voicing the petitions of others.

She was a comforter of invalids, not only by her good cheer, but also by loving, watchful silence.

We can almost hear the "well done" of the Master and as her fellow-missionary, Dr. Barton said of her at Franklin, "She has fought the fight, she has finished her course, she has kept the faith, and there is laid up for her the crown of righteousness."

Emily C. Wheeler.

SOME SUMMER CONFERENCES

The Northfield Woman's Foreign Missionary Conference held its sessions from July 13-20 and brought inspiration and help to more than a thousand women,—1056 actually registered, with 171 of the number enrolled in Camp Aloha. The Bible Hour was directed by Rev. James Gordon Gilkey of Springfield, Mass., who gave six most helpful lectures on the Basis of our Christian Faith, and also preached at the Sunday service in the auditorium.

Among the platform speakers were Galen M. Fisher, Dr. Paul W. Harrison of Arabia, Miss Margaret Hodge, now vice-president of the new combined Foreign Missions Board of the Presbyterian Church in U. S. A., Mrs. Mary Schaufler Platt, Mrs. Franklin Warner and Miss Mary McClure of Shansi.

The Christian Literature session on Friday evening with its fine presentation of the need for free literature for the women and children of the Orient by Mrs. Platt resulted in an offering on Sunday night of \$538 for a new vernacular edition of "The Treasure Chest" for India's boys and girls.

The Service Flag session was as always one of touching beauty and interest—the two new stars of the Congregationalists standing for Miss Ruby Phil-

lips of Wellesley, Mass., and Miss Clara Gray Labaree of New Britain, Conn., daughter of Mrs. Platt, who are both booked to sail from Boston, September 6, to join the Marathi Mission.

Classes on "Creative Forces" and "The Woman and the Leaven" were led respectively by Miss Gertrude Schultz and Mrs. Lester McLean, Jr., and were most profitable as was the Normal Class led by Miss Mary Peacock. The Methods Hour was in charge of Mrs. Milton Fish of California, who skillfully demonstrated the value of dramatic presentation in missionary education and Miss Alma J. Noble, who presented helpful outlines for leaders of young women's groups. The devotional period at the close of each forenoon, led by Mrs. Platt, quickened the spiritual life of the many women in attendance.

The Round Top services at sunset were specially beautiful, with the human rainbow of the Camp girls streaming up for the "still hour" from Camp and Hall, and the serene beauty of the Northfield setting which thrilled habitual attendants and "first comers" alike. There were various classes and story-hours for leaders of children and young people, picnics and missionary parties and denominational rallies, filling the hours too full for one to absorb all.

Mrs. Warner, who had just arrived from China, reached Northfield in time to be present at the Congregational Rally, and our missionaries in attendance were Mrs. Alden H. Clark, Dr. Lora G. Dyer, Conference physician, Miss Mary McClure, and Mrs. Frank J. Woodward of the Philippines. We had as Student Volunteers, also, Miss Eleanor Pedley, Miss Katharine Mix and Miss Marion Holland, sister of Ruth Holland, formerly of Ceylon.

THE YOUNG WOMEN'S CONFERENCE AT NORTHFIELD

About five hundred young women gathered at Northfield from June 25 to July 3 for the annual conference under the care of the Northfield League. A large proportion of the delegates were from the well-known boarding and preparatory schools in the eastern part of the country. Dobbs Ferry, Framingham, Bradford, Abbot, Dana Hall and many others were represented by enthusiastic delegations. Other groups representing various churches were there as well.

The early part of the morning was given to Bible classes under inspiring leaders like Dr. John McDowell of the Presbyterian Home Mission Board, Miss Betsey Hopkins of Dr. White's Bible School in New York and Miss Charlotte Porter, Dean of the New York City Mission Training School. Later in the morning, the auditorium was well filled when the entire conference gathered for the hour under the leadership of Dr. Albert W. Beaven of Rochester, N. Y., whose theme was "Building an Efficient Christian Life." This hour proved to be one of the most inspiring of the conference.

A vesper service was held on Round Top or in Sage Chapel, and then came the evening platform meeting in the auditorium with addresses by some leader with a vital message. These evening sessions

supplemented well the morning hour with Dr. Beaven, as the speakers pointed out the great fields for service in the world today. Dr. Robert E. Speer and Mr. Samuel Shumaker of Grace Church, New York City, brought messages of unusual strength and appeal.

For the first time the conference leaders had arranged for "church groups" in which the girls met as denominations under the guidance of a denominational leader. This was not an attempt, of course, to emphasize denominational lines, but rather a series of hours in which the girls came to understand the heritage of their own denominations and their present tasks and responsibilities in meeting the world's problems. The leaders found in these group meetings an excellent opportunity to help the girls see our great missionary task and to show them how they may share in it very definitely as they go back to their home churches.

The afternoons were crowded with athletic events and other recreations; dining rooms rang with merry laughter and songs at meal times; the "ice cream tent" was well patronized between meals and between sessions; field day was full of fun and frolic; but underlying everything was a deep purposefulness. One came away with a sense of young life, full of promise, catching a vision of the life of service, with its joy which can not be taken away.

M. E. E.

CAMP MAQUA, MAINE

The Northeastern Students' Conference was held at Camp Maqua, Poland, Maine, from June 19 to 29. No spot could be more ideal for inspiration and fellowship with God and man than the site of the camp on Thompson Lake. Maqua means "birches" and the slender white trees surround the Camp on every side. Here about 200 girls were gathered, delegates from the college and normal schools of New England. Seventy of these were Congregational girls, representing chiefly University of Vermont, Brown, Middlebury, Simmons (which had the largest delegation), Jackson, Colby, Bates, and New Hampshire State Colleges and Gorham, Farmington and Framingham Normal Schools. A morning worship service began the day and was followed by Bible classes. These were followed by a series of addresses by Ralph Harlow of Turkey during the first half of the conference and Dr. Harry Emerson Fosdick the latter part. Mr. Harlow used as a theme for his course "Christian Internationalism." During this course, at one of the open forums of the Undergraduate Representative Assembly, the students discussed World Friendship as manifested in their own colleges. They unanimously voted that more should be done next year along this line. Dr. Fosdick's addresses were on the subject of "Christian Fundamentals." The girls swamped him with personal problems and queries. One day he announced a "Question Box" and at the end of the two hours, when forced to stop because of dinner, the supply of questions put in the box was far from being exhausted.

One of the features of the conference was our Congregational Rally, at which short talks were given by our Student Volunteers, a Student Home Missionary worker, a student from Czechoslovakia, where we have foreign work, and others. Opportunities were given our Woman's Board representative as to others to meet any students interested in home or foreign service as a life work and many interviews resulted from the call to service sounded by the Y. W. C. A. secretaries and other speakers.

A. S. K.

COMMISSION SERVICE

In Granby, Connecticut, on July 29, Miss Marion Chatfield was commissioned as a missionary of the American Board for North China. The commission was presented by Rev. Charles Ernest White, Associate Secretary, and Rev. Lewis Hodous of Foochow gave the welcome to China. The prayer of consecration was offered by Dr. Alfred Perry. Miss Chatfield has studied at the Kennedy School of Missions, Hartford, and expects to take up evangelistic work in the North China Mission.

Woman's Board of Missions of the Interior

A NURSE'S PRAYER

BY MYRA L. SAWYER (I.)

I dedicate myself to Thee,

O Lord, my God! This work I undertake
Alone in Thy great name, and for Thy sake.
In ministering to suffering I would learn
The sympathy that in Thy heart did burn
For those who on life's weary way
Unto diseases divers are a prey.
Take, then, mine eyes, and teach them to perceive
The ablest way each sick one to relieve.
Guide Thou my hands, that e'en their touch may prove
The gentleness and aptness born of love.
Bless Thou my feet, and while they softly tread
May faces smile on many a sufferer's bed.
Touch Thou my lips, guide Thou my tongue,
Give me a word in season for each one.
Clothe me with patient strength all tasks to bear.
Crown me with hope and love, which know no fear,
And faith, that coming face to face with death
Shall e'en inspire with joy the dying breath.
All through the arduous day my actions guide,
And through the lonely night watch by my side.
So shall I wake refreshed, with strength to pray:
"Work in me, through me, with me, Lord this day!"



MISS SAWYER
Tehchow Hospital



MARY HURLBUT

REINFORCEMENTS: 1923

It is three years since this Board has sent a new missionary to Africa, and during that time the marriage of Miss Leona Stukeley has deprived the Means School at Dondi of its principal. It is therefore with great joy that we are now sending two finely qualified young women to the West Central Africa Mission.

Mary W. Hurlbut's interest in foreign missions began early. Her home in Sedalia, Missouri, was headquarters for all the missionaries who came to town, and she used to feel that the people who did not want to entertain missionaries were missing a treat. She was active in the Y. W. C. A. at Knox College, and at a summer conference at Lake Geneva

made her decision for foreign work. Three years of teaching followed, and then, during the war, government work in Washington. Meanwhile the missionary purpose first lapsed, then revived again, and a struggle with conscience ended in renewed consecration. Africa was the field she chose, because "there seems to be the biggest need there at present." She has just completed a year of study at Teachers' College and Union Theological Seminary in New York, her courses including practical theology, religious education, educational psychology, missionary problems, phonetics, supervision of elementary education, and rural education.



ESTHER THOLIN

Esther V. Tholin is an Illinois girl and a graduate of Northwestern College, Naperville, which was also Mrs. Marion Webster's college. "Whenever I heard about missionary work, I wanted to do it," she says. This purpose took her through college, and now, after experience in office work and teaching, she is about to fulfil it, although her actual sailing is postponed for a year. A vital, personal faith is hers, and "a desire to help where the need is greatest and where few are willing to go." In her teaching, she has shown a special talent for making difficult things clear to her pupils and helping them to understand. This is the mark of a true teacher, and will be invaluable in her chosen work with the women and girls of Africa.

A family reunion will be the order of the day when Katharine Reynolds goes to Fenchow, Shansi, China, where her brother and his wife are already stationed. Iowa is her home state, and her education has been gained at Ellsworth College, the University of Chicago and the Oberlin Kindergarten Training School. "I cannot remember the time," she says, "when Jesus Christ has not been a force and inspiration in our home life." She has taught in high school and had a year of settlement work at Firman House in Chicago, where her strong, charming personality and able work are well remembered. A year at the Oberlin Kindergarten School fully qualifies her to meet the long-felt need for a trained kindergartner in the important station of Fenchow.



KATHARINE REYNOLDS

It is a special joy to send Dr. Emily F. Rorer to Taiku, Shansi, where we have a fine woman's hospital and two nurses (Miss Atzel and Miss Dizney), but no woman physician. The need for her is obvious in a country where conservative custom still prevents the women from seeing a man physician. Dr. Rorer is both a nurse and a doctor; she is a graduate of Doane College, the Methodist Episcopal Hospital in Omaha, and the College of Medicine of the University of Nebraska. Besides this, she has had wide experience in teaching and travel. Her special interest in China has been developed through three years' friendship with a Chinese nurse from Paotingfu, who came to America for training and is working among her countrywomen here.



DR. EMILY F. RORER

Yenching College, Peking, receives two of the new appointees, both for three-year terms. Constance L. Sargent, of Galesburg, Ill., is to be secretary and assistant to the dean, Mrs. Frame. She is a graduate of Mt. Holyoke College. Says a classmate, "She was the type of girl to whom girls of all classes invariably brought their woes and confidences. She has the quiet reserve and dignity which invokes confidence and the good sense which makes them worth while." Since graduation she has taught part of a

year and has had a year as assistant museum instructor at the Art Institute, Chicago. She is a niece of Mrs. L. O. Lee, foreign secretary of the W. B. M. I., and through this influence and her own family's interest she gained her deep and abiding concern for the work of the Kingdom.



CONSTANCE L. SARGENT

Helen L. Gunderson, daughter of the lieutenant-governor of South Dakota, is a thorough musician and teacher, and goes to the music department of Yenching. She is a Bachelor of Music of the University of South Dakota, and has had graduate study with leading musicians in Boston and St. Louis. Her teaching experience has been in the music department of her alma mater, and in the University of Wisconsin. Here she had some Chinese pupils who greatly interested her. One of them, a young man now at Harvard, writes: "The fact that I began to enjoy my music lessons after your instructions for a few times and had enjoyed it throughout the year is enough to show that your patience, your understanding of the pupil, your intelligence and your mastery of your subjects, do make the work interesting and do make the pupil interested in the work. I don't see anything else you need as a music teacher, and I don't expect to meet many teachers like you." She is a much-needed addition to the Yenching faculty.

THE THANK-OFFERING SECRETARY'S LETTER

My dear friends:

We have come again to September, which stands to you and me as the great Thank-Offering month of the year. Before now you have received my semi-annual letter sent out to each auxiliary, in which you found a copy of the list of attractive supplies available for the 1923 Thank-Offering Festival, a new leaflet on Kobe, my new Thank-Offering Leaflet, with its suggestions, and my new service, "Our Call—God's Answer."

I wish I could know what help this is to you, in addition to the original thoughts and plans which you have for your Thank-Offering festival, and that I might know just what kind of service you in each church are going to have.

As you look at the Thank-Offering Leaflet, the first thing mentioned is the Thank-Offering Box. What has that box meant to you this year? Gifts of money, to be sure, which will be carried across the sea, and through which He Himself will speak to His daughters at Kobe. But for yourself: has it been to you a little shrine where from time to time (was it every day?) you have met Him? How much praise and thankfulness have we expressed, and for what? He has never left us; He has never forsaken us—praise Him! When we have passed through the waters, He has been with us—praise Him! All our needs He has supplied—praise Him! New visions of Himself He has given—praise Him! New opportunities for service, close at hand and far away—praise Him!

It has indeed been a trysting-place for us, has it not? And we are coming to our great festival with praise upon our lips and in our hearts.

And now we have come to the meeting. We come from our little shrine in the home bringing our gifts, perhaps of sacrifice, certainly of great joy, to our festival. I hope it has been no hurriedly arranged gathering, but one long planned for. As I have said before, in going about among the churches I see how increasingly careful they are in the preparation for this, the greatest event of the year, a drawing together for praise and prayer and gratitude, and a going home again to begin the new year with courage and faith and strength. Surely a high day it will be for you.

I am sure that in all your preparation for the day and for the glad participation in it, whether in the private home or in the Sunday morning service of the church, your thoughts by way of the Throne have sped out across the water to the beautiful city of Kobe. To you today it does not seem far away. The deep blue of the water of the bay, the white surf dashing over the stones, the quaint shops with their matchless pottery, the bustle of the growing city, the beautiful residences, and the lighthouse on the hill—Kobe College—crowded to the point of inefficiency; those charming girls, His daughters, chosen of Him, polished after the similitude of a palace, walking, breathing and moving in the atmosphere of Christianity, uplifted and strengthened for their lifework, that of a collaborer with Him, the Saviour of the world, who will find even His work not perfect without the contribution which educated Christian women of Japan can render to their own country, and in turn, to your country and mine—yea, even to the world.¹

Oh, it is a task, a privilege, an honor that angels might covet, which is yours and mine today, as we bring our gifts and catch a vision of world service in union with Christ for His daughters there, for us here. A holy day this is, made so by our Thank-offering Festival. You are calling, calling; He is answering in "great and mighty things" which otherwise would not have come—life, life abundant!

Lydia Lord Davis.

¹ Be sure to have on hand the new Thank-Offering Box for distribution that day. This is a Japanese box.

Woman's Board of Missions for the Pacific

CHARLES D. BLANEY

One of California's most prominent citizens, a leader in many public activities, a noble Christian, Mr. Blaney died in San Francisco, July 24, after a brief illness. As chairman of the Advisory Committee of Men for our W. B. M. P., Mr. Blaney's advice and assistance has been invaluable. He was deeply interested in all our work, and especially in the Elizabeth Memorial Hospital at Lintsing which was the gift of Mrs. Blaney and her sisters. His passing is a great loss to all the interests of the denomination, to the Y. M. C. A., and to every enterprise which made for righteousness, which he could in any way promote.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS

The Federate School of Missions held at beautiful Mount Hermon, California, June 23-30, had the largest registration in its history, there being 208 registered in this, the seventeenth annual assembly. The lecturer of the Federate School in the two textbooks "Creative Forces in Japan" and "The Debt Eternal" was Mrs. Lena Leonard Fisher, professor of the Department of Missions, University of Southern California.

Dr. Harvey Hogo Guy, formerly dean of the Sei Gakuin Theological Seminary at Tokio, Japan, taught a morning group class in "Creative Forces in Japan." Dr. Guy, who has traveled all over Japan, and who speaks the Japanese language fluently, also gave an illustrated evening lecture on Japan.

Dr. David Starr Jordan, of Stanford University, lectured one evening on "Japan and the New Internationalism."

The young women's class in "The Woman and the Leaven in Japan" was taught by Mrs. R. W. Blosser of San Francisco.

The Children's Story Hour was conducted by Mrs. T. H. Hageman of Oakland, who also had a class for Primary and Junior leaders in the book "Better Americans." Mrs. A. Aldrich had the class in "The Child and America's Future." Mrs. David Thomas of Los Angeles had a class in Missionary Dramatics. This class with the assistance of a choir of women and also having some Japanese ladies taking parts, gave a beautiful pageant, "The Hope of Japan." The Japanese young lady taking the part of Japan was Miss Shizuko Tann, an American born girl who is training to become a missionary among her own people. The setting of the stage for the pageant—representing Mount Fujiyama, clouds of cherry blossoms, etc., was painted by a Japanese artist of Los Angeles.

The daily period of "Best Methods" was conducted by Miss Roberta Barr, secretary of the Freedmen's Board. The daily Bible period was conducted by Dr. Francis Russell.

One evening, Dr. H. H. Powell, vice-dean of the Episcopal School of Theology, San Francisco, lectured on "The Demand for Trained Leadership in

the Church." On another evening Prof. Edwin A. Lee of the University of California lectured on "The Need of Spiritual Education."

Our "Twilight hours with the Missionaries" were delightful times. There were present at Mount Hermon, Rev. and Mrs. Clifford A. Douglass, missionaries from Colombia, South America; Dr. and Mrs. Hirst of Severance Hospital, Seoul, Korea; Rev. D. G. Adams and Mrs. Adams of Taiku, Korea; Rev. R. S. Nickerson of Alaska, going back with his wife to take up work at that most isolated station, St. Lawrence Island; Miss Elsie Grove of Khartum North, Soudan. Most of these spoke to us in our twilight meetings. It was a week of missionary outlook and inspiration.

1873 - - 1923

**The Woman's Board of Missions
for the Pacific**
**cordially invites you to attend the celebration
of the Golden Jubilee
at San Francisco, California
September the eighteenth, nineteenth, and twentieth**

"Serene, indifferent to Fate,
Thou sittest at the Western Gate."

So Bret Harte put it; but the great tide of life sweeping along the entire Pacific Coast shows no indifference now. The congested highways, the increased shipping, the rapid progress in building, new enterprises and great factories, the magnificent school buildings, all show the determination to make the most of the great country which is our inheritance.

1873—Then we were proud of *one* transcontinental railroad, today California alone has six. Then we were putting up the first structures for our State Universities, today we are tearing them down for modern ones. The sister states west of the Rockies scarcely knew each other then; but together they were facing new relations with the Orient, marveling at the strange men coming through the gates. With no opportunity to become narrow and provincial the world consciousness was naturally ours. The care of the backward and unenlightened races became also our inheritance.

1923—It is well worthwhile to look back over the fifty years, noting the material development so rapid as to be overwhelming, just to appreciate the fact that our mothers laid foundations upon which we could build intelligently and effectively, learning to serve our neighbors even as we opened up the resources of the country. It is because of their initiative, and their consecration, that we can point today to bright spots in other lands, a College here, a Hospital there, day schools and kindergartens giv-

ing the helping hand to China, Japan and India. And in grateful recognition of this, we have raised our Jubilee budget in the hope that we can more adequately provide for the work to which we stand pledged.

THE PACIFIC COAST AND THE NEW STUDY BOOKS

If anyone has wondered what we would do with the books on Japan, he should have been in any of our Mission Conferences: Mount Hermon, Seabeck and Asilomar. There has been duplication of speakers and courses in all three, enthusiasm has run high, and the inspiration has been of the highest. At Mount Hermon, Mrs. Lena Leonard Fisher was one of the teachers. At Asilomar there was a perfect galaxy of lights that could easily remind one of Chautauqua.

A NEW MAP OF THE WORLD

They drew it in crayon with the Pacific Ocean in the center; but Theodore Roosevelt prophesied the change twenty years ago, when he wrote: "The Mediterranean era died with the discovery of America. The Atlantic era is now at the height of its development and must soon exhaust the resources at its command. The Pacific era, destined to be the greatest of all, is just at its dawn."

THE JAPANESE PROBLEM

Mr. Takashi Komatsu, head of a great Japanese Steamship Co., reared and educated in America, gave his viewpoint. "The time has come when it is not possible for any nation to live apart, and we must face the situation. Each nation, both Japanese and American, has a certain amount of race prejudice to overcome if we are not to walk eternally apart. An influx of Japanese is not now desirable. We must have time to adjust ourselves. The Japanese are not coming in large numbers now; the Japanese government is very particular about issuing passports. The problem must be solved on the basis of Christian love; and when we do that, there will be a new enlightenment."

It was unanimously voted by the large audience of the Men's Conference at Asilomar that Mr. Komatsu's address be printed for general distribution.

JAPAN AT THE WORLD'S CONFERENCE ON EDUCATION

Dr. Tasuka Harada of the University of Hawaii, formerly of the Doshisha, has been attending the World Conference on Education in San Francisco, where sixty countries have been represented. By some it is conceded to be the most remarkable gathering ever held. Dr. Harada regards this Conference as a sign of the times, showing a sense of mutual respect between all nations. The principal idea presented over and over again was the importance of coöperation. Japan sent the largest delegation of any foreign nation, sixteen, nine of whom were sent by the government. The President of the National Teachers' Association of Japan was chairman of the delegation.

In half a century Japan has come from being a Hermit Kingdom to be one of the great nations of

the earth—the first nation of the Orient to rise up and take her place among the nations of the world. She is one of the few countries whose school attendance of children is about 98 per cent. Dr. Harada says Japan owes more to the United States than to any other country for educational inspiration.

SERVANTS OF THE KING

In 1915 there were exactly five young people in a study class at Asilomar; they adopted the name of their text-book to be the name of their group, and this year their number was 125. Fun, songs, yells preceded the regular work, and all ended in an earnest spirit of devotion. The yell leader was a pretty young woman, just imagine the vim with which they sang—

"Servants of the King,
Always the best;
We are the fellows that never rest,
We've got the pep and we've got the zest,
Whatever we do, we do the best,
Servants of the King."

SHE'S GOING TO TURKEY

Tribute from *The Pacific Grove Daily Review*

A great deal of interest has been aroused during the conference in a young woman, Miss Edith Sanderson of the First Congregational Church in Oakland, who is going out this fall to Turkey as a missionary. She graduated from the University of California a year ago and during the past year has been traveling through the United States in the Student Volunteer Movement, addressing groups in various colleges and universities throughout the country. Miss Sanderson has spent a number of seasons at Asilomar as a Stuck-Up and is lovingly known as "Our Sandy" among her *confrères*. The Stuck-Ups are justly proud of their representative who, in a joyous spirit of service, is going out to put her life in the front line of Christian work. Yesterday the 200 Congregationalists at the conference paid loving tribute to Miss Sanderson, who is going out as a representative of the American Board.

THE PAOTINGFU JUBILEE

It is not altogether surprising to find that in many of the fields in which we are interested a jubilee is at hand; notably at Brousa, and at the Doshisha, Kyoto, Japan. Paotingfu, China, exactly parallels our own period. Their celebration occurred in April. Among the Paotingfu workers who have later come to share in the life and work of the Pacific Coast are Dr. and Mrs. A. P. Peck, of Berkeley; Rev. and Mrs. Henry Kingman, Rev. and Mrs. H. P. Perkins, and Mrs. C. J. King, of Claremont, and Miss Laura Jones, of Riverside. In that station Mrs. E. A. Evans, then Mrs. Horace Tracy Pitkin, spent the first years of her missionary life. It was the privilege of our Board to share in the work from 1903 to 1910 by supporting Miss Laura Jones, of Riverside, who as an evangelist toured the Paotingfu field until called back to California by the claims of an invalid mother. Miss Jones is still at Riverside, and we shall hope to see her at our jubilee.

Those who read the fascinating reports of the Paotingfu celebration in other pages of this number will be glad to be reminded of our share in the development after Boxer days.

TREASURY STATEMENTS

THE FINANCIAL STATEMENT OF THE A. B. C. F. M. FOR JULY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Perman't Fd.	TOTALS
1922. . . .	\$44,276.20	\$13,142.16	\$1,579.34	\$3,578.88	\$2,000.00	\$2,767.00	\$67,343.58
1923. . . .	49,113.99	24,695.25	1,016.27	3,415.91	2,700.00	2,852.00	83,813.42
Gain . . .	\$4,837.79	\$11,553.09			\$700.00	\$85.00	\$16,469.84
Loss. . . .			\$543.07	\$162.97			

FOR ELEVEN MONTHS TO JULY 31

1922. . . .	\$479,664.92	\$56,187.92	\$16,304.08	\$200,807.32	\$25,879.65	\$25,676.26	\$804,520.15
1923. . . .	515,034.67	67,295.09	17,576.04	178,504.28	22,125.00	29,675.52	830,210.60
Gain . . .	\$35,369.75	\$11,107.17	\$1,271.96			\$3,999.26	\$25,690.45
Loss. . . .				\$22,303.04	\$3,754.65		

IN MID-STREAM

We are in the midst of the struggle. It is impossible to prophesy the outcome. The "News Bulletins" have been in the mail for only a few days and the checks are beginning to pour in, so the figures for July cannot indicate victory or defeat. Nevertheless, they make pleasant reading. Nearly \$5,000 gain in gifts from churches!! Over \$11,500 gain from individuals!!

For the eleven months every prospect pleases with one exception. There is a good gain from churches of \$35,000 but it is largely counterbalanced by a loss

of \$22,000 from legacies. We are very sorry to say that there is a strong likelihood that a much larger loss will be shown in August from Matured Conditional Gifts because of unusual receipts last year.

Let everyone who reads these words ask himself if the utmost has been done to help win this victory in the second week in September. Has the Church Treasurer definitely sent in the last dollar due the Board? Are there any individuals who could and would make a personal gift and who might now be approached? Has each one sent the check that represents their faith, confidence and approval of the Board's work.

THE FINANCIAL STATEMENT OF THE W. B. M. I.

Receipts Available for Regular Work for the month of July, 1923

	From Churches and Auxiliaries	From Individuals	From Y. W. and C. E.	From S. S. and Children	Income from Funds	TOTALS
1922.	\$10,993.33	\$2,364.85	\$901.95	\$730.65	\$ 24.93	\$15,015.71
1923.	9,177.41	1,618.54	538.18	831.23	2,918.25	15,083.61
Gain				\$100.58		\$67.90
Loss	\$1,815.92	\$746.31	\$363.77		\$2,893.32	

We show a loss for the month in the first three columns, which is offset by an increase in Income from Funds. This does not, however, make up for our loss though it changes our actual loss to a net gain of \$67.90.

But this is our vacation month and we are not discouraged. Let us all return with renewed vigor and determination for the work of the last weeks of our year which will carry us through to success.

This is a crucial year for our beloved Board and it is of greatest importance that our full budget shall be met and our books closed on October 15th without one dollar deficit.

Do not wait until you receive a special appeal before doing your part. We shall need all the help that can be given us by every friend that we have. We know that YOU will not fail us in this our hour of need.

THE FINANCIAL STATEMENT OF THE W. B. M.

Financial Year closes October 18, 1923

Receipts Available for Regular Work, July 1-31, 1923

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1922	\$8,239.80	\$1,600.34	\$ 10.00	\$174.50	\$1,000.25	\$11,024.89
1923	12,121.73	454.14	279.42	224.50	1,177.75	14,257.54
Gain	\$3,881.93		\$269.42	\$50.00	\$177.50	\$3,232.65
Loss		\$1,146.20				

October 18, 1922 — July 31, 1923

1922	\$185,833.73	\$12,016.70	\$7,029.99	\$13,238.71	\$9,105.43	\$227,224.56
1923	192,689.19	11,488.17	15,452.36	11,226.81	10,023.73	240,880.26
Gain	\$6,855.46		\$8,422.37		\$918.30	\$13,655.70
Loss		\$528.53		\$2,011.90		

The month of July has again given us a push in the right direction. Friends throughout the Branches are working hard, alive to the situation, as these encouraging figures show, and we pray that their hands may be strengthened and their efforts rewarded with suc-

cess as they take up the vital work of these few fall weeks which will determine how our year will close. We thank you every one and praise God for your fruitful devotion to this part of His Kingdom. We say this in great sincerity.

TREASURER'S STATEMENT OF THE W. B. M. P.

September is the month in which the celebration of the Board's Golden Jubilee will be held. Announcement of results would naturally be looked for in this issue of the *Herald*. But the time required for compilation and publishing necessitates an early sending of reports; therefore the statement herewith sets forth the conditions which mark the final prayerful, persistent effort to raise the last \$10,000 of

the \$150,000. With faith and enthusiasm the secretaries and treasurers of the Jubilee are making every effort to reach triumphantly the goal. If there is a friend anywhere, whose heart is moved to help make possible this earnest aspiration, gifts sent to the Woman's Board of Missions for the Pacific, 760 Market Street, San Francisco, California, will be most gratefully appreciated.